

HOBART COLLEGE


APRIL 11, 1925

Living Church

VOL. LXXII—No. 24

MILWAUKEE, WIS

APRIL 11, 1925



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By

MARGARET A. TOMES

Julia Chester Emery, of whom it has been recently said, and most truthfully, that she "was more widely known and more universally beloved than any one in the American Church," was nevertheless the humblest, gentlest, and most self-effacing of women. * * * * *

I have endeavored to portray her character, not so much by describing her as she appeared to one privileged to be her intimate friend for fifty years, as by the relating of incidents and anecdotes as I knew them, leaving it to others to draw such inspiration as they may need to go "right onward," and hoping to awaken in them a desire to follow where she led.

—From the Foreword.

Miss Emery was for forty years General Secretary of the Woman's Auxiliary.

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THE LITURGY

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Together with Additional Collects, Epistles, and Gospels for the lesser Holy Days and for Special Occasions. With a Preface by the Right Reverend EDWARD S. TALBOT, D.D., Lord Bishop of Winchester. Edited by PERCY DEARMER, M.A., vicar of St. Mary the Virgin, Primrose Hill, with the assistance of WALTER HOWARD FRERE, M.A., of the Community of the Resurrection, and SAMUEL MUMFORD TAYLOR, M.A., Canon and Precentor of St. Saviour's, Southwark.

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This handsome volume, rubricated and adorned with wood-cuts, is a magnificent edition of the Order for the Holy Communion arranged for Altar Use.

The Liturgy proper is contained in the middle of the volume, so that the book will easily remain open at any page. It follows the text of the (American) Prayer Book without alteration, the Plainsong notation for the Priest's part being added in the text.

The portion of the volume prior to this section consists of the Preface, by the Rt. Rev. E. S. TALBOT, D.D., Bishop of Winchester, the Kalendar, including the English Black Letter Days, certain Tables, etc., and the Collects, Epistles, and Gospels for the Sundays, according to the English Book.

Following the Liturgy come, first, the Collects, Epistles, and Gospels for Saints' Days and for Ordination Services.

Last of all, with a distinct Title Page, come "Additional Collects, Epistles, and Gospels for the Proper Seasons, the Proper of Saints, the Common of Saints, and Special Occasions." These special orders are from approved Anglican sources, some of them being as follows:

All the American Collects, Epistles, and Gospels not found in the English Book. (Transfiguration, Additional Orders for Christmas, Easter, etc.)

The American edition has been out of print during the War, but is now again in stock. Published, in conjunction with the publishers of the English edition, by

MOREHOUSE PUBLISHING CO., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

For Ember Days. From a Form sanctioned by the Bishops of London, Winchester, and Rochester in 1891.

For Rogation Days. Convocation of Canterbury, 1889.

Dedication of a Church. Convocation, 1712.

Vigil of St. Andrew (on behalf of Missions). Convocation, 1886.

St. Patrick. Authorized in united (Irish) Dioceses of Ossory, Ferns, and Leighlin.

Special Orders for all Black Letter Days, For Use in Time of War, at Marriages, Burials, Commemoration of the Departed, etc.

The volume is one that is not only by far the best for the Altar, especially where choral celebrations are in vogue, so that the Priest requires the Plainsong notation, but it is also so magnificent a specimen of book-making as to deserve place in all fine libraries. It will of course be recognized that those offices not contained in the Book of Common Prayer require the authorization of the Bishop of the Diocese before they may lawfully be used.

It is also recommended that a small Prayer Book be used for the Collects, Epistles, and Gospels, since there are a number of slight variations between the English text (used in that part of the book) and that of the American Book. The Communion Service is the American text.

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXII

MILWAUKEE, WISCONSIN, APRIL 11, 1925

No. 24

EDITORIALS & COMMENTS

"Alive for Evermore"

LIFE is the key-note to the joy of Easter Day. Since Christ our Lord came forth alive from the tomb, we can understand that it is no mere sentiment or fancy that leads us to see in the reviving life of grass and tree and flower the parable and prophecy of immortality. The God of the Gospel is the God of nature, and for those who cannot read, or who, reading, cannot understand, He writes out each year in the death and revival of the green things of earth the story of a coming springtime that shall never fade. Through the sight of the clean-washed earth and fresh blue sky, and the sound of singing birds, He puts new pulses of life even into those who are growing old; so that in the aged we often see a bright hopefulness of outlook and gentleness of judgment, and a willingness to make new beginnings, which we look for in vain in those who still plan to do much in this world.

Christians are invincible optimists, often almost against their will. They are impelled to feel that winter cannot last, that new buds must sprout on the ice-covered branches, that flowers must spring up through the snow. To them the grave itself is but the gate of Life. To them the oft-quoted words of our greatest Christian poet ring ever true:

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made;
Our times are in His hand
Who saith 'A whole I planned,
Youth shows but half; trust God; see all, nor be afraid.'"

WHEN we say that Easter Day is the festival of Life, we mean the festival of Human Life; for all lower life is but the vestibule of Human Life. And when we say Human Life, we mean eternal life; for life that can ever end is not life but death, the mockery of Life. Before Christ came, men needed proof of immortality. They longed so for it, groped so to find it; but even the wisest of them died only guessing that it might be true. The great multitudes of the ancient world could only beat upon the closed door of the tomb and cry out the "Vale! Vale!" of their broken hearts. But the Man who came from Galilee, with the hard hands and rough clothing of God's plain people, put a new value into life. The sun shone brighter as it touched His face, the flowers sprang fresher as they touched His feet, birds came to sing to Him, little children ran to cling to Him. The sick turned upon their crutches, and the

guilty uncovered their shame-scarred faces as He passed by; nay, even the dead sat up and began to speak. And all because He brought a new kind of life into the world; or, rather, because He added a new kind of life to the old life that was already in the world, making it an undying life. He added the life of God to the life of men, and made it eternal life.

As we read the Gospel story we are often tempted to wonder at the stupidity of the chosen twelve when they seemed persistently to refuse to see the prophetic words which the Master so persistently forced upon their attention: "The Son of Man must suffer many things, and be rejected . . . and be killed, and after three days rise again." But was it stupidity, after all? We fail to realize the cumulative effect of those many months of intercourse upon His simple-hearted followers. His words did not always mean much to their uneducated ears until after Pentecost, but His Person was meaning more and more to them all the time. They often forgot to take in the meaning of His words, because they were listening to His voice and gazing into His face. Whatever His teachings might mean, they realized more and more every day what His Person meant. They felt that He was Life; that to be in touch with Him was to live, and to be away from Him was to begin to die. Two poor women who had been much with Him each cried out mournfully, "Lord, if Thou hadst been here, our brother had not died." So those nearest to Him were certain of one thing, that whatever else His words might mean, they could not mean that He was going to die.

They could not argue about it, they could not put it into words, but as they looked into one another's eyes they could feel it; that He was the Living One, the Undying One. Hence, when they were alone they puzzled their poor heads, "questioning one with another what the rising from the dead should mean." They could not see how He could rise, for they could not conceive how He could die. It was this very certainty of His living power (however imperfectly understood) that made His death all the more appalling to them, and left them altogether without hope; a poor, depressed, broken-hearted handful, shrinking terror-stricken behind fastened doors. Oh, how they had believed, hoped, trusted in Him! "We had trusted," two of them said to the sympathetic Stranger, "that it had been He which should have redeemed Israel; and be-

sides all this, today is the third day"—note how they count the weary hours which are beginning to mark the heart-beats of the long years of despair—"besides all this, today is the third day since these things were done." And, as they feel the Stranger's sympathy grow stronger, they continue, "Yea, and certain women also of our company made us astonished—saying they had seen a vision of angels—but *Him they saw not!*" Wide-eyed stories of visions of angels give no comfort to those who had been used to the voice and glance of the Living One Himself.

THIS is what made the Resurrection such a complete revulsion of feeling, such an absolute change from darkness to light. It was not that they were now convinced for the first time that He was alive with the life of God, but that they had gone back to that as their former belief ripened through all the dear companionship in Galilee and Jerusalem. But it was now a belief that meant far more than it did in the days before He died. Then, with all its genuineness, it was so perplexing in its relationship to themselves, the nation, and the world. Now, full of awe and mystery as it all was, there was no more perplexity. One thing was certain: He who had been to them the Living One, living with the life of God, was now alive again, with a life that had conquered death. They did not argue and reason, or draw conclusions. Joy is not logical, nor is it articulate. One thing they felt and knew, though they could not put it into words; that He was alive now to stay alive, alive for evermore; and that if they clung to Him, they, too, would never die. Then no doubt came back to them amidst their joy the meaning of His tender, farewell words, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

THE World Conference on Faith and Order has recently issued its fifth series of questions for preliminary discussion, as suggested by the Subjects Committee, and has sent them presumably to every clergyman of the Church. The subject to be discussed under this series is The Sacraments; and the list of questions propounded is sufficiently full to permit a thorough discussion.

The Sacraments
and the Church

At the outset there are raised certain profound questions that are not included in the printed list. These have to do with the nature of the Church, of religion, of the spiritual constitution of man, and of his relationship with God both without and within the Christian covenant; even, to some extent, of the nature of our Lord and of God Himself, and of God's relation to the Church. This is an imposing list of preliminary questions, it is true; but it is also unfortunately true that therein lie just the divergencies that keep Christendom sundered, and wise answers to these questions may make possible satisfying answers to the questions propounded by the committee.

There is an idea abroad that has been epigrammatically put: "The Church needs more Christians and not more members." The saying is a truism. The need has always characterized the Church even from the Day of Pentecost. Another says, in effect, that it may be necessary to abolish the Church in order to promote Christianity. That has been tried recurrently throughout the history of the Church. There has been a loud-mouthed impatience with dogmatic (i.e., teaching) religion, and a demand for spiritual freedom and relief from all and every compulsion in matters of belief—and probably of practice. The position sought by these persons is, in fact, very like Herbert Spencer's

state of "indefinite, incoherent heterogeneity," from which, it may be remembered, all progress towards better things must make its start.

As a matter of fact, the natural man has just this freedom. He is not obliged to maintain any spiritual belief, he is under the compulsion of no dogma, and the only necessity imposed upon him is that of his lower, non-spiritual nature. There are some of the laws of his physical nature, even, that he need not obey, if he will accept the consequences: he may starve himself to death, for instance; or fill his veins with a corrosive poison, and so cease to be what he was, a living man. Natural man is undeniably free; but, in being free from spiritual obligations, he is also free from spiritual privileges.

"Original sin," which is so ignorantly abused by these haters of "dogma," is just this condition of "freedom." Sin is "missing the mark," an inability to achieve the end: and unregenerate man is unable by his nature to come to that spiritual condition that God had set for him. Human nature, having chosen itself as its center of existence, thereby separated itself from God; and, as God is the greater, human nature must remain in its separated state until God shall readmit it to unity with Himself.

Two considerations arise here; one, that the lesser cannot force the greater to elevate it; that is to say, that man has no power, self-originated, to compel God to admit him to unity with Himself; and the other, that, being separate from God, man must remain so until God, by His own proper action, ends the separation and brings the man again into unity with Himself.

On this last consideration depends the predication that no man can claim, as of his right, any benefits that devolve from union with God, such as salvation, future life, immediate communion with God, until such time as God, acting of His own power, shall have admitted the man to these privileges, and then only because of the grace of God.

All of this sounds horribly depressing and hopeless: but it is merely from the human side, and needs to be said to keep us from thinking that such things as Church membership, the sacraments, and the spiritual life generally, are the results of merely human efforts and conventions. There is many a man who thinks he is a Christian if he has certain ideas about his spiritual status: that the Church is constituted by the common consent of its human constituents, that the content of the sacraments is a frame of mind induced by the outward ceremony. Such a man may indeed be a Christian, but it is not because he has *thought* himself such; it is because God has done something to him, from without himself; and it is this act of God that has constituted him a Christian, a man possessing spiritual life in Christ Jesus. It is perfectly true that a man cannot become and remain a Christian without the exercise of the so-called theological virtues, which are actions of the spiritual life. Neither God's action nor man's action may be absent; and yet, under the prevailing conceptions, we must insist emphatically on God's part.

The Christian religion is based upon just such a prior act of God in effecting unity between God and man. Jesus Christ, "God of God," associated with His divine nature that nature which man must have in order for man to be united to God. Our Lord reconstituted human nature: He has provided in Himself a human nature in which—not *like* which—man can be saved. This His human nature is communicable to those with whom He wills to share it. Our Lord's action in this—and in its application to the soul—is an act of God, of the greater toward the lower, and involves a

change from a "relatively indefinite, incoherent heterogeneity to a relatively definite, coherent homogeneity."

As regards Baptism, therefore, it makes little difference what the individual, or the "Church," regarded as a collection of individuals, thinks of it, so long as the candidate for the Sacrament puts no bar of scorn, doubt, or disaffection in the way. Baptism is merely the means by which Jesus Christ conveys to the individual the initiation of the life of God's spiritual human body, which is the Church. It may be that some other rite could have been devised, as, for instance, a handshake and the signing of the by-laws. But the point is that our Lord did not devise any other ceremony, and that He *did* ordain this one. Students of the ancient mysteries tell of ceremonies the symbolism of which appeals most vividly to the mind; there is, for instance, the bull of Mithras, the head of corn of Eleusis, and many another; but our Lord was more intent, it seems, on His action upon the soul than on the impression made upon the mind by the ceremony.

It will be seen, therefore, that a certain spiritual objectivity, as pertaining to the actions of God upon the soul, must be regarded as a necessary part of the spiritual life, the sacraments, the Church. This objectivity does not deny nor diminish the true and rightful subjective approach to God, but rather complements it and completes and fulfils it. And yet, at this time, when subjectivism has arrogated to itself the whole of religion, it is necessary to regard the Divine side, and to insist upon its recognition.

A GOOD deal of comment appears in our religious exchanges over the fact that, among the twenty-five alleged best preachers in America, as guaranteed by the ballot-contest engineered by the *Christian Century*, no clergyman of the Episcopal Church finds place. A good deal of wonder is expressed.

Best Preachers
in America

To us this would seem simply a matter of course. It appears that ballots were sent to ninety thousand ministers of all sorts, though probably—we are not certain—all "Protestants." The result was 21,843 votes cast, of which about eighty per cent were from Methodists, Presbyterians, Congregationalists, Baptists, and Disciples, leaving only twenty per cent from all other Christians including, presumably, our own clergy.

Now of these eighty per cent, the Methodists, Presbyterians, Congregationalists, Baptists, and Disciples, how many of them ever heard a clergyman of the Episcopal Church preach, or ever read as many as five printed sermons from any one of these clergymen now living?

As we believe very few indeed of them could qualify in this test, it is not strange that no clergyman of the Episcopal Church was included in the twenty-five.

And what constitutes a "best preacher"? Is it the test of the "best sellers" in the world of books? Is it the man who preaches his church fullest? Well, again our clergy are at a disadvantage, for Church people are not encouraged to flock to "hear" the best preachers. No doubt "Billy" Sunday has a drawing power that Bishop Anderson or Bishop Brent lacks, if one likes that melodramatic style of preaching, but in the Episcopal Church we rather point to the drawing power of the Cross than of the preacher. It was our Lord who said: "I, if I be lifted up, will draw all men unto Me." Even Billy Sunday or Dr. Fosdick must lack that drawing power. We do not encourage our preachers to supersede the Figure on the Cross as an attraction. And we scan the list of prize preachers in vain to dis-

cover which of them ever preached a sermon that brought three thousand souls to Baptism, as St. Peter's first recorded sermon did. Possibly the perspective as to effective preaching has changed in the course of the centuries.

Perhaps the failure to find a clergyman of the Episcopal Church who could win the plaudits of our sectarian friends is a delicate compliment to our ministry. Our clergy are out for something different than to be known as great preachers.

Notwithstanding which, some of them are exactly that—but a good deal more beside.

ACKNOWLEDGMENTS

To The Living Church Relief Fund:

YOUR frequent letters containing remittances toward our work in Greece are a source of constant encouragement to us, and, on behalf of the Refugees, we most sincerely thank The Living Church and the givers for the great assistance given us.
American Friends of Greece, Inc., per J. E.

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NOTE: The total of contributions for American Friends of Greece was erroneously printed in last week's issue as \$35.00. It should have read \$35.50.

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and addressed to 1801 Fond du Lac Avenue, Milwaukee, Wis. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited by a certified accountant.]

THE MESSAGE OF THE LILIES

One grand sweet anthem o'er the earth is ringing,
"Beyond the grave the soul shall live for aye";
Immortal hosts with earth's glad voices ringing,
"There are no dead," so Easter Lilies say.

Lift up your hearts, and dry the sad tears falling,
Your tombs are empty on this Easter day;
And hark! a voice o'er shining way is calling:
"There are no dead," the Easter Lilies say.

The two worlds touch, though veil of sense enfolding
Hides from our sight the loved ones passed away;
Not lost and gone but life immortal holding;
"There are no dead," the Easter Lilies say.

And sometime, somewhere, shall our souls in meeting,
Prove true the promise of this Easter Day;
Our happy hearts the old, old song repeating:
"There are no dead," the Easter Lilies say.

MINNIE L. UNDERWOOD.

EASTER

Good people, come and sing your praise
To Him who rose from death this day.
The flowers and all living things
Their homage pay.

So bring Him smiles and joyful hearts,
And leave your petty cares behind.
Forget that you have aught but mirth
And blessings kind.

E. SINCLAIR HERTELL.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE THEME OF THE WEEK'S READINGS:

The Gate of Everlasting Life

April 12: *Easter Day.*

THE FACT OF THE RESURRECTION

READ St. Mark 16: 1-8.

JESUS rose from the dead. The disciples of Jesus who proclaimed the fact were well aware of the difficulties to faith which such a message contained. The world was familiar with resurrection myths, but never before had it been called upon to accept a resurrection as a sober fact of history to be substantiated by details of time and place and circumstances. Therefore they carefully collected and sifted the evidence; they constituted themselves as a body of living witness; they made testimony to Jesus' Resurrection the primary business of the apostolic body. Still we are not dependent wholly upon the spoken testimony which they gave to the fact. The convincing evidence lies in the men themselves and in the Church which sprang into living energy as a result of their faith. The vitality of the apostolic Church finds no explanation in the doubtful, halting attitude of the disciples before the Crucifixion, and immediately after; it demands the justification which the Resurrection, or, at least, something equally remarkable, gives.

April 13: *Easter Monday.*

THE PREDICTION OF THE RESURRECTION

READ Psalm 2.

IT WAS with a true instinct that the Church seized upon such a Psalm as this as predictive of the Resurrection. It might have had, and probably did have, an application to a contemporary person and event; but such a local application does not exhaust the meaning. The Old Testament saw in God's blessing of the individual, and his election to a high office under God, the foreshadowing of the Office and Person of the Messiah, and it is only in Him that God's full purpose toward man is realized. "Thou art My Son; this day have I begotten Thee," must find its full interpretation in the light of the Resurrection of Jesus. Sonship implies participation in the Father's household which is both full and enduring; it is never realized if death breaks the relationship. Only on that day, when God declares that his Son cannot be "holden of death," is the reality of eternal Sonship with God revealed for Jesus Christ and all who through Him are made sons of God.

April 14: *Easter Tuesday.*

THE IMPORTANCE OF THE RESURRECTION

READ I Corinthians 15: 1-20.

HOW," we ask, "does the Resurrection of Christ affect us? Was it not in virtue of something unique and incommunicable about Him that He was raised from the dead? Did not He live again because He was divine?" St. Paul answers that that is not the case. Christ rose from the dead because He was perfectly human. His Resurrection reveals the possibility of all human nature, and therefore He has "brought life and immortality to light." Human life is one whether it is ours or Christ's. If Christ, in whom human nature was perfect, did not rise, there is no possibility of man's rising. Again, because human nature is one, if resurrection in our case is beyond possibility, so must it have been in Christ's. The importance of Jesus' Resurrection is that it reveals what God proposes for all men who accept the conditions of the life He gives. Jesus is the "first-fruits," the particular instance of a law generally operative.

April 15.

THE SEQUEL OF THE RESURRECTION

READ Acts 1: 1-11.

WHY, if Christ was raised from the dead, is He not here, visible and tangible as men knew Him before His death? The answer is that life as we know it on earth is "subdued to circumstance," it is conditioned by space and time, and limited by the body through which it is expressed. Life beyond death begins on another plane. It is lived under other and more spiritual conditions; it faces new tasks, and experiences new powers. Jesus could not remain; His life's work here was done; He "must enter into glory." The Ascension is necessarily involved in the new life into which Jesus entered. He comes again with His perfect, completed human nature, and enters with His universal manhood into fellowship with all men who are His brothers. He is not now the man of Palestine, but the Man of all places and of all ages.

April 16.

THE CONSOLATION OF THE RESURRECTION

READ I Thess. 4: 13-18.

ST. PAUL is here dealing with a problem, acute in the early Church, which anticipated the coming of Christ while the first generation was yet alive. What would happen to those who had died? Would they participate in the life which the returning Master was to bring? St. Paul bases his assurance upon his readers' knowledge of God. His power had been adequate to raise Jesus Christ. He did not suffer His Holy One to see corruption. What God had done for Jesus He would do for all His sons. We must remember that the question of the future life is bound up with the question of the nature of God. The future life may seem improbable, even impossible, if we approach it from the standpoint of ordinary experience; but it becomes a necessary deduction from the truth that God exists, and that His power lies in showing mercy and pity.

April 17.

THE BLESSING OF THE RESURRECTION

READ I St. John 4: 1-14.

GOD is life, and Christ has come into the world to give us God's life more abundantly. Therein lies our hope. We are wasting our life's power in sin. Alienated from God we are not really living. Christ is saving us by showing us how to live and giving us the power to live. Not only that but He offers to share with us His own victorious life. He offers us a union with Himself so real and so essential that we can share any experience with Him. We can dwell with Him and He in us. That may mean fellowship with Him in pain; it does mean fellowship with Him in death. It means, too, that Christ can impart to us His power to pass as conquerors through death. The life which makes us one with Christ He is always giving us. We find it through friendship with Him, through service for Him; we gain it in the time we spend with Him in prayer and sacrament.

April 18.

THE OBLIGATION OF THE RESURRECTION

READ Romans 6: 1-13.

THE eternal life which God offers us in Christ is not wholly future; it is something into which we can enter here and now. Eternal life begins when men show the quality of right living, and when they claim their fellowship with Christ. We did not know what life meant till Christ revealed its possibility. After the Resurrection, life was seen to be a wonderful thing; it gained new meanings, it revealed new purposes, and disclosed ends we had not dreamed of. Life was disclosed anew to us. That is why, St. Paul says, we can not

(Continued on page 794)

Easter

By the Rev. George Craig Stewart, D.D., L.H.D.



ASTER is not the day of a wistful hope. It is rather the feast of a blazing and glorious fact. The flowers of Easter are not the fragile symbols of a lovely sentiment; they are the triumphant banners of an actual event. The message of Easter is not an argument for the immortality of the soul. The message of Easter is an announcement: "Christ is Risen!" The Lord is risen from the dead! The third day He rose! We saw Him dead and buried. And we saw Him, talked with Him, ate with Him, after He was risen from the dead, and behold He is alive for evermore!

If this be not true, then not only the body of Jesus Christ is reburied, but the veracity of the Apostles is buried. Not only the lights on the altar then are quenched, but the whole flame of Christianity is quenched; the one clear vindication of the moral purpose of the Universe is blotted out, and the boasted upward march of evolution swings back again into a ghastly Nietzschean circle, with no outlook for the individual nor for the race but inevitable dissolution into whirling vortices of matter, played upon by meaningless and purposeless force.

"But now is Christ risen from the dead and become the first fruits of them that slept!"

The Gospel records were not written to prove the Resurrection. They were written by those who needed no proof because they knew it to be a fact. They are not a series of signed affidavits: no reasonable person would expect them to be. They are not questions and answers brought out in cross-examination by skeptical lawyers on the one hand and witnesses who have been coached on the other. They are the artless accounts of eye-witnesses and ear-witnesses to whom there had come a stupendous experience which they could not but narrate.

If Jesus Christ did not rise from the dead, then what did happen? Something happened! The gloom, the utter abysmal despair of Good Friday, changed suddenly to the indescribable joy of the third day after. Something occurred: the Jewish Sabbath with all its hallowed traditions became secondary. The first day of the week, the Lord's Day, became primary. Something transpired: the defeated companions of Jesus became messengers of a flaming evangel. And their account of what happened, of what occurred, of what transpired, bears upon its face the note of stark sincerity and reality. Jesus Christ rose from the dead on the third day: and that is the reason they all give.

Skepticism has offered three substitutes: first, that the story is a legend; but a legend wouldn't develop over night, in an hour or two: second, it is suggested (cf. Geo. Moore's *The Brook Kerith*) that

our Lord did not actually die on Good Friday, but was resuscitated; to which the obvious answer is that a first hand reading of the Gospels or of the Epistles will show any one that these companions of Christ were not on fire with passionate devotion to a spectral convalescent, but to a powerful Conqueror of Death: third, it has been maintained that the story of the Resurrection all came about through the vision of a hysterical woman; but any first-rate psychologist would tell you that the poorest subjects for hysteria and hallucination would be Galilean fishermen, prosaic, matter-of-fact, hard-fisted, hard-headed, practical men who expected nothing of the kind, but were, on the contrary, convinced that all their plans were ruined beyond repair.

No. The story is quite evidently true. All down through the ages even to us today can be felt the tingle and thrill of these eye-witnesses, to whom of a sudden there came the convincing evidence that their Master was indeed risen from the dead; alive, triumphant, and still in closest touch with them; directing, instructing, inspiring, empowering them.



JESUS CHRIST did not create the hope of immortality: that is stamped so deep in the instinct of man, that nothing could ever quite crush it out. What Jesus did was to verify that hope with the authentic seal of actual demonstration. He took it out of the shadowy valley of may-be up to the shining peak of certainty. His pierced hands got hold of that hope and made it operative in the lives of men. It is no longer a dream, but a dynamic. The Resurrection has altered the flow, the course, of history, has changed the ideals of whole peoples, has put a song in the hearts of men, has abolished death's sting by taking away the grisly, hopeless note, has robbed the grave of its victory by showing us that death hath no power to cancel consciousness.

We know—we who are Christians—that when we call men to repentance we are calling them to the long view of a life everlasting. We know when we baptize people that we are baptizing them into a fellowship, a communion of saints which is unbroken by death. We know when we bury our dead that we are speeding them through the gate of death into light and peace and life more abundant.

Do we know it? Is the Resurrection real to us?

The prime evidence of that Resurrection is not in books, not even in the Gospels. It is in the patience of the Christian martyrs, in the undefeated joy of Christian mourners, in the supernatural holiness of Christian lives. Jesus Christ is not a dead hero. He is a living Lord. This is the day that the Lord hath made. We will rejoice and be glad in it!

"WHY SEEK YE THE LIVING AMONG THE DEAD?"

Oh, not because we think that he is there,
Do we lay tenderly upon the grave,
Sweet flowers pure and fair—
But 'tis a sacred spot which holds the shell,
We left there with a prayer.

And when at early dawn to such a place,
With spices and with tears the Marys came—
They met Him face to face.
Perhaps some day we, too, may do the same.

LUCY A. K. ADEE.

AN "EPISCOPAL" CONGREGATION ON EASTER DAY

WHAT sort of impression must God have as He looks over the average congregation of any church? Possibly we may analyze a hypothetical congregation of say about 200 souls.

In the first place, they are all Episcopalians. That is, they are Episcopalians on Easter day. Then, too, we notice a fine array of new clothes and hats, to say nothing of shoes and stockings. Suppose each outfit costs \$20 at the least. Easter day shows forth to God and other Episcopalians that day \$4,000 in new array.

The day after Easter the parish treasurer counts the "big" offering on that festival. The amount was \$312.53. That amount is published in the next week's bulletin of the parish. Note: \$4,000 the Easter congregation spent on self and \$312.53 on Jesus. What must God think!

Let us go a little further into the religious habits of the said congregation. There was Mrs. So-and-so. Yes, she was there with her full avoidupois. She was born and raised in the "Piscopal" Church and she hopes to die in it. She was seen last at church one year ago Easter morning. The minister calls regularly, too, but you know there are just so many things to do that one never has any time for God. There are the clubs. You know the society for the prevention of cruelty to worms. That does take so much time. Then there is the Uplift League, of which Mrs. So-and-so is the president. Then there is the home and one's social obligations. Mrs. So-and-so once remarked that the rector was "High Church" and she was "Low," so there you are.

Mr. He-man was present in the congregation. You know the type—you see it every day in the street. He was elected to serve on the vestry at the last parish meeting. The parson thought it might be a means of getting him interested. Incidentally, he knows a little about everything and nothing about anything. He has his opinions about religion, too. He is able to detect "Catholic" any place, and his religion must be anything but Catholic.

Then Mr. and Mrs. Highbrow are there. They are modern-

ists, together with bathrooms and vacuum sweepers. They have a religion with all the newest accessories. The latest sensation is always the best and, of course, religion in this enlightened age must be interpreted in such a way as to include divorce courts, birth control, and monkeys.

And so we might go on and dissect the whole congregation. The parson would be the best to learn about.

In every congregation there is a group of real Christian folks. Such as you read about in the Bible. They do pray and love Jesus. They are at the Holy Communion every Sunday, rain or shine. They support the Church and take the doctrine of the Incarnation seriously. They radiate holiness. They never judge anybody or thing except themselves. "God be merciful to me, a sinner." It is the lives of these few people that keep alive the Church, and some day will demonstrate to the world, the flesh, and the devil that Jesus really did know what He was talking about.

—Christ Church (Chattanooga) Reminder.

FROM "A MODERN PSALTER"

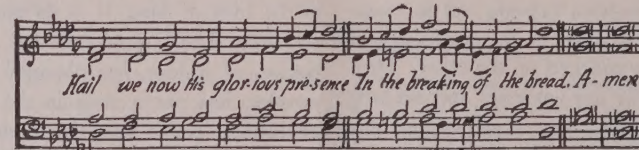
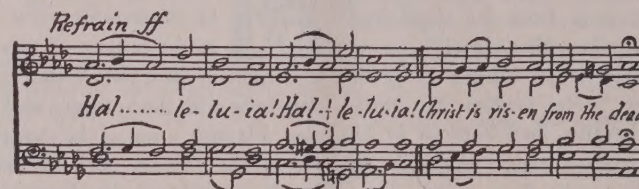
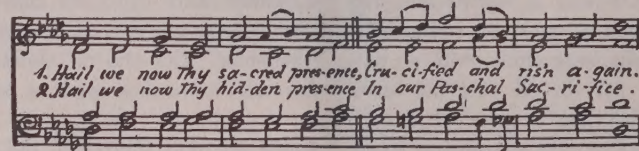
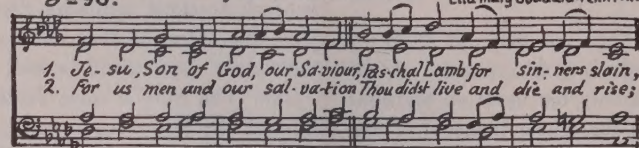
II. Quere fremuerunt gentes?

Although the empty heathen still engage
In furious rage,
Still the eternal verities are true,
They falter not nor fall,
even if all
Falsely proclaimed them false,
as many do.
God is not mocked thereby
though nations cry.
They will not have it so, upon
His law;
Like children who by hand
make dykes of sand
On broad sea-beaches when the
waves withdraw:
Till, crested proud in tidal
majesty,
Over the sands returning
comes the sea.

When earth's eternal music is
no more,
On every shore
The long, strong song of choral
prayer grown still,
When praises fade and fall,
and, silent, all
The kings of earth stand up
against God's will,
Then Sons of God shall make
rebellion, break
Their bonds asunder, cast their
cords away
And, shining like the sun,
shall follow One,
The Lord's Anointed, to the
perfect day.
The wicked god's derision
then shall be
With laughter like the
thunder of the sea.

Easter Communion Hymn.

KLASIS TOU ARTOU He was known of them in the breaking
of the bread. Lk. xxiv, 35. Ella Mary Goddard-Fenwick.



3. Here we worship Thee in gladness,
Worship Thee our Lord divine;
Hail we now Thy gracious presence
In the broken bread and wine. Halleluia! etc.

4. Ever blessed is the morning
When Thou rotest from the dead;
May we ever hail Thy presence
In the breaking of the bread. Halleluia! etc.

Rev. Willoughby Goddard-Fenwick.

Copies of this hymn may be obtained from the Church of England Institute, Halifax, N. S. Price \$2.00 per hundred.

So David preached the law, whereof the Lord

Gave him this word:

"Yet will I set My Son on Zion's hill,

The heathen His immense inheritance
And all the earth subjected to His will.

He, as with iron rods, shall their false gods

In pieces, like a potter's vessel, break.

Be wise, ye kings, and kiss His hand, lest His
Anger against you do at all awake.

But blest are all who trust Him utterly,

As birds trust air, as fishes trust the sea."

LOUIS TUCKER.

For the Observance of the 1600th Anniversary of the Council of Nicea

LETTER OF APPROVAL

I APPROVE the forms of service herein set forth by the special committee of the National Council for the due observance of the sixteen hundredth anniversary of Nicea, and commend them to my brethren in the Episcopate for authorization in their dioceses.

ETHELBERT TALBOT,
Presiding Bishop.

AT THE HOLY COMMUNION

Introit, Psalm c. Jubilate Deo.

OBEE joyful in the Lord, all ye lands: serve the LORD with gladness, and come before his presence with a song.

2 Be ye sure that the LORD he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

4 For the LORD is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

The Collect

(For the Seventh Sunday after Trinity)

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

The Epistle. I St. John iv. 7

(For the First Sunday after Trinity)

BELoved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

The Gospel. St. John xiv. 1.

(For St. Philip and St. James' Day.)

AND Jesus said unto his disciples, Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way,

the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

Proper Preface.

(For Trinity Sunday.)

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, etc.

† Or else this may be said, the words [Holy Father] being retained in the introductory Address.

FOR the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who art one with thee in thy Eternal Godhead. Therefore with Angels, etc.

Prayer before the Blessing.

(The Collect for Trinity Sunday.)

ALMIGHTY and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

AT DAILY MORNING AND EVENING PRAYER

Sentences.

OUT of Sion hath God appeared: in perfect beauty. *Psalm 1, 2.*

Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth! *Psalm cxiii. 5.*

O God, wonderful art thou in thy holy places: even the God of Israel, he will give strength and power unto his people. Blessed be God. *Psalm lxxviii. 35.*

The Psalter.

One or more of the following Psalms: 27, 33, 46, 61, 72, 122.

First Lesson.

Deuteronomy 6:4-12, or Isaiah 40:9-end.

Second Lesson.

St. John 1:1-14, or Philippians 3:3-14.

The Collect.

As authorized for the Holy Communion.

ADDITIONAL PRAYERS

From the Liturgy of the Eastern Orthodox Church.

THOU who, at all times, and at every hour, both in heaven and on earth, art worshipped and glorified, O Christ-God, long-suffering, plenteous in mercy and compassion, who lovest the just and showest mercy to those who are hardened in sin; who callest all men to salvation through the promise

of good things to come: Do thou, the same Lord, receive also our supplications at this present time, and direct our lives according to thy commandments; sanctify our souls; purify our bodies; set right our minds; cleanse our thoughts; and deliver us from all calamity, wrath, and distress. Compass us round about with thy holy Angels; that, guided and guarded by their host, we may attain unto the unity of the faith, and unto the comprehension of thine ineffable glory: for blessed are thou for ever and ever. *Amen.*

ILLUMINE our hearts, O God, who lovest mankind, with the pure light of thy divine knowledge, and open the eyes of our understanding to the comprehension of the proclamation of thy Gospel: implant in us, likewise, the fear of thy blessed commandments; that, trampling down all carnal desires, we may lead a godly life, both thinking and performing such things as are pleasing to thee: For thou art the light of our souls and of our bodies, O Christ God, and unto thee do we ascribe glory, together with thy Father, who is from everlasting, and thy holy, life-giving Spirit, now and ever, and unto ages of ages. *Amen.*

THE CREED OF NICEA

THIS IS AN English translation of the original form of the Creed as adopted by the Council of Nicea, A. D. 325.

[It will be remembered that this form is not authorized to supersede the Prayer Book form in public worship.]

WE believe in one God, the Father Almighty, Maker of all things, visible and invisible. And in one Lord Jesus Christ, the Son of God, Begotten of the Father, His only Begotten, that is, of the substance of the Father; God of God, Light of Light, Very God of Very God; Begotten, not made, being of one substance with the Father, by Whom all things were made, both the things in heaven and the things on earth; Who for the sake of us men, and for our salvation, came down from heaven, and was incarnate, and was made man; Who suffered, and rose again the third day, and ascended into the heavens, and is to come again to judge the quick and the dead. And in the Holy Ghost.

"NO INVESTMENT SOUND UNLESS ETHICAL"

APAPER on The Ethics of Investments, read by the Rev. Charles N. Lathrop before a conference on Financial and Fiduciary Matters in Atlantic City, was printed in THE LIVING CHURCH of March 28th.

The conference was held under the auspices of a newly constituted committee of the Federal Council of Churches appointed to deal with that subject, especially in connection with the ethical responsibility of religious and benevolent boards in making investments.

Because of the growing conviction that the Churches should regard their investments from an ethical as well as a financial point of view, the Conference recommended "that a group of men be especially designated to study the factors which insure the soundness of investments from an ethical as well as a financial point of view, to the end that the dictum, now generally accepted in the world of finance, may be more fully realized, that no investment is sound unless it is ethical."

Items of special interest from the report of the Committee on Findings are:

"We recommend the wisdom and energy of the Committee on Financial and Fiduciary Matters in bringing this Conference to pass. We acknowledge our obligation to the Chairman, to the speakers, and to all others who, at their own expense, have participated in making this a notable event in the up-building of the Kingdom. Our chief acknowledgment is due and is heartily given to the Chairman of the Committee on Financial and Fiduciary Matters, who, for years, in season and out of season, has spared neither time nor money nor energy in making preparation for this Conference.

"Our consciousness here of the community of interest among the representatives of banks, trust companies, investment agencies, insurance companies, attorneys, and missionary and educational societies—all members one of another—has been a revelation to some and an inspiration to all.

"We recommend:

"1. That another conference be held at the discretion of the Committee on Financial and Fiduciary Matters as to time, place, and objectives;

"2. That a group of men be especially designated to study the factors which insure the soundness of investments from an

ethical as well as a financial point of view, to the end that the dictum, now generally accepted in the world of finance, may be more fully realized, that no investment is sound unless it is ethical;

"3. That the methods of all organizations having annuity programs be scrutinized with reference to rates, methods of bookkeeping, legislative conditions under which they operate, and inter-board comity. The Conference believes that much is to be gained by placing denominational and interdenominational programs on a coöperative rather than a competitive basis;

"4. That the favorable attention of all those having the care of securities be called to the facilities of trust companies for taking care of such securities at a minimum cost. We commend those trust companies and foundations which have organized their business with a view to furthering the interests of religious as well as secular agencies, and of agencies without as well as within the communities in which they are located, as a method of attaining the end. We recommend a careful study of the Standard Resolution which has been approved by official vote of the Conference;

"5. That renewed efforts be made, in connection with experts in the field, to approximate uniformity on a sound basis in legislation with the several states affecting (a) notice to legatees, (b) percentages of estates that may go to charity, (c) the time elapsing after a will is made before the death of a testator, and (d) inheritance taxes;

"6. That the unique and worthy possibilities of the Estate note, when prudently handled, be given the sympathetic consideration of our boards and institutions;

"7. That constant efforts be made to secure the absolute safety of investments by the application of all approved precautions. To this end soundness of investment must be placed before interest rates, responsibility for the selection of investments must be placed upon a duly constituted committee and not on an individual, and this committee should be required to work in conformity with a carefully framed code of investments. In addition the risks—and there will always be risks—must be well distributed.

"8. That special attention be given to the possible methods of coöperation with banks, lawyers, and trust companies in the making of wills and the establishment of trusts to the end that the legal documents involved may be accurately drawn, and that due recognition be given to the missionary and educational agencies of the Churches, denominational and interdenominational.

"9. That steps be taken, as the way may open, for a study of the organization, methods of accounting, reports, and the safeguarding of funds of the various denominational and interdenominational boards and agencies.

"10. That the Committee on Financial and Fiduciary Matters edit and publish the papers which have been read at this Conference.

"11. That a general plan of publicity be carried out in behalf of legacies, annuities, estate pledges, and life insurances for missionary and educational purposes, both on a denominational and interdenominational basis.

"12. That this Conference send greetings, through Dr. Anthony, to the Trust Company Division of the American Bankers' Association now in session in New York City, with the expression of a willingness and desire on our part to coöperate with the members of that organization in the solution of problems of mutual interest.

"13. That the Federal Council of the Churches of Christ in America be requested to strengthen the hands of its Committee on Financial and Fiduciary Matters in its efforts to occupy the large and fruitful field that is opening up before it."

RESURRECTION

'Twas just before the rosy dawn, on that first Easter morn,
His broken body, linen-wrapped, within the garden lay
Where loving hands, so tenderly, to new-hewn tomb had borne
The form beloved of Him whose death had filled them with dismay.

And now, the sepulchre was barred by stone with royal seal;
Within, He rested from the scorn of men in calm repose;
Without, the watch by vigil worn, no interest reveal;
When, lo! The stone was rolled away, the Son of God arose!

The Marys, last to leave the tomb bowed down with grief and woe,
Were first to greet their risen Lord and wondrous tidings tell
That He who died upon the cross with thorn-crowned head bent low
Had burst the prison-bars of death! He lives, and all is well.

As Christ has ris'n and opened wide Heav'n's gates, so man shall rise.
The feast of Easter, we, with joyful alleluias, keep.
On high, the harps triumphant ring, the angels' song replies
"The Lord is risen!" in notes of glorious exultation deep.

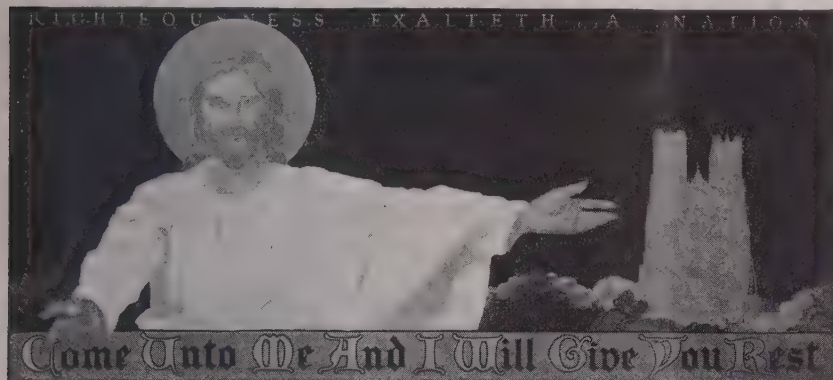
But is all well while hordes of souls of men for whom He died
Still live unknowing of His love and steeped in darkest night?
Can we rejoice until we've sent the message far and wide:
"He lives! Awake! 'Rise from the dead and Christ shall give thee
light'?"

DORA CLAIRE VANNIX.

Church Poster Contest

AN UNUSUAL and very interesting contest has recently been held at the instance of the Poster Advertising Association, Inc., of Chicago. It was a contest for designs appropriate for a poster in the interest of the Church and church-going. The contest had been announced several months previously and a great number of artists participated. Three

prominent places in every city and hamlet in America. To achieve that end, the Association offers to donate space, the cost of distribution of posters, and to mount them free of charge, providing the religious organizations or workers will underwrite the cost of printing or lithographing. The Association will display a large 24-sheet poster on poster panels, uniform in size, eleven feet high and twenty-five feet long. The panels are maintained neatly and serviced monthly. Information will be given on application by the Poster Advertising Association, 307 South Green Street, Chicago, Ill.



THE FIRST PRIZE
Design by J. Sydney Hallam

prizes were offered: a first prize of \$500, a second prize of \$200, and a third prize of \$100. The judges included ecclesiastics and artists of national standing, among them Bishop Griswold, Suffragan of the Diocese of Chicago. The result of the contest was the selection of three out of a great number of very excellent designs, and prizes were awarded as follows: first prize to J. Sydney Hallam, of Toronto; second prize to Maxwell B. Starr, of New York City; third prize to Paul T. Stockdale, of Philadelphia. The accompanying illustrations show those three designs. Honorable mention was also given to ten other competitors.

For a number of years the Poster Advertising Association, Inc., has been interested in contributing space for posters of a civic, religious, and welfare nature. One of the posters so displayed is the large Nativity picture which has attracted much favorable comment. The effect of this poster suggested to the officers of the Association that a poster depicting the benefit of the Church to human need not only would be a remarkable poster but would be a powerful appeal for the cause of the Church. It was decided to achieve the poster through a contest, for this in itself would create wide-spread interest. Accordingly last September the Association issued the announcement which disclosed the subject and idea of the poster.

The Poster Advertising Association, Inc., is composed of more than thirteen hundred members operating poster plants in fourteen thousand cities and towns. The Association offers national exhibition of the prize posters. Its officers would like to see the prize winning posters exhibited in

With nature cheering us on, shall we not plant in profusion in our gardens ageratum, purple zinnias, asters, lavers, cosmos, and lantana for special use and the brilliant yellow coreopsis (in profusion because it never fails), the ailanthus, sheila sunflower, and cosmos, all of which bloom all October?

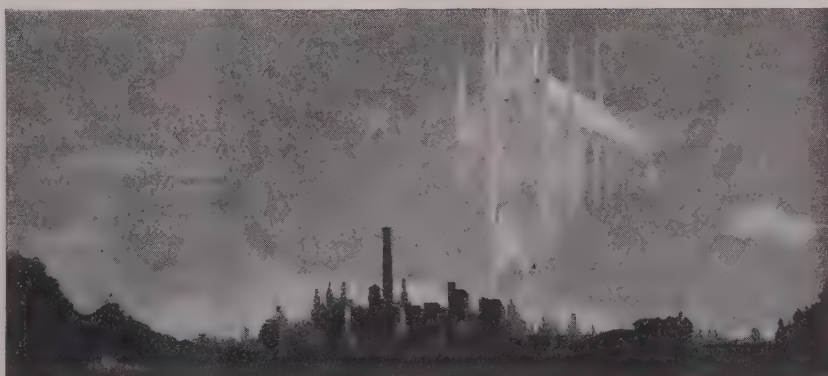
We must remember, too, that while purple is the Convention color, all flowers give a graceful touch to all occasions and in planting Convention gardens we must not adhere to purple exclusively.

In the country, varieties that stand shipping should be considered. Ponchatoula was first to start a Convention garden. All nearby places should fol-

low suit and New Orleans, with its tradition for beautiful flowers, should be a city beautiful with lovely gardens and vine-draped columns, using especially the beautiful, graceful rosa montana.—L. H. McB., in *The Diocese of Louisiana*.



THE SECOND PRIZE
Design by Maxwell B. Starr



THE THIRD PRIZE
Design by Paul T. Stockdale

THE NEW CHIMES OF GRACE CHURCH, NEW YORK

BY THE REV. ELIOT WHITE

THE chime of bells in the spire tower of Grace Church, which, it is expected, will be installed in time to be played on Easter morning, will be composed of eleven bells recast, which were formerly in use, and nine new ones. These twenty furnish a full chromatic scale, covering an octave and about two-thirds, or, exactly, from the lowest-toned bell, B flat, to F natural above the second C, for the highest-toned.

It is largely owing to the devoted interest of Miss Mary H. Gillies, assistant organist at Grace Church, that these new bells were secured as memorials.

Of the former bells, now recast to bring them into perfect pitch and tone "color" with the complete carillon, ten have been in use since 1871. These are in memory of: (1) the Rev. Thomas House Taylor, D.D., former rector of the parish (1834-67), during whose rectorship the present edifice was erected and consecrated; (2) John David Wolfe, some time senior warden of the parish; (3) George Barclay, some time a warden; (4) Edward Renshaw Jones, some time a warden; (5) Mrs. Mary A. C. McCollum; (6) William Seward Roberts; (7) Julian Broome Livingston; (8) Henry A. Schermerhorn; (9) Alfred H. Easton; (10) "The children's bell," given by Sarah M. Auchincloss. The eleventh bell was given in 1916, in memory of Mrs. Cornelia Stewart Butler, by her son, Charles S. Butler.

The inscriptions on the nine new bells are as follows: (12) In loving memory of Watson Bradley Dickerman, January 4, 1846-April 5, 1923. Given by his wife, Florence, and his son, Watson. (13) In loving memory of Mary Rhinelander Stewart, 1822-1893. This bell was here placed in 1925 by her sons, William Rhinelander Stewart and Lisperard Stewart. (14) In loving memory of Alfred Duane Pell. "Let him that heareth say, 'Come.'" (15) In loving memory of Dorothea Wolfe Hoffman. "Sing forth the honor of His name; make His praise glorious." (16) In blessed memory of a beloved mother, Augusta Berwind, and of a dear infant son. From John E. Berwind and Katharine M. Berwind. "In heaven their angels do always behold the face of My Father which is in heaven." "He that findeth his life shall lose it; and he that loseth his life for My sake shall find it." (17) In loving memory of her husband, Frank Spencer Witherbee, 1852-1917, and of her son, Lisperard Stewart Witherbee, 1886-1907. This bell was here placed by Mary Stewart Witherbee, 1925. (18) To the glory of God, and in loving memory of Henry Wheeler deForest, 1901-1913. (19) In loving memory of Charles Denston Dickey. Given by his wife, Louise, and his sons, Charles Denston and Lawrence Witherspoon Dickey. "I was glad when they said unto me, We will go into the house of the Lord." (20) In loving memory of May Toel Landon, 1874-1924. Katharine Pratt Winchester, 1882-1918. "In death they are not divided." Placed here by the families of Francis Griswold Landon and Dallas Bache Pratt.

It has taken nearly ten months to cast and prepare the bells. The composition of the metal is seventy-eight per cent copper and twenty-two per cent tin, supplying the most nearly perfect bell bronze known, for beauty of resonance. In order to secure the required tone "color" and assure harmony, not only in pitch but in the subtler quality of timbre and what might be termed the "soul" of the entire carillon, as many as ten recastings of a bell were sometimes made. The Meneely Bell Company of Troy, N. Y., who have executed the present work, have given Grace Church ample evidence in this care and thoroughness, that they are more interested in a beautiful achievement musically and spiritually than in assurance of financial profit.

It is expected that the General Electric Company will broadcast the playing of the chimes on Easter Day from 10 until 10:30 A.M.

THERE IS a demand for lives of the Saints. So many of the books which one gets from Roman book stores tell you nothing of the Saint except his miracles and supernatural experiences. This is pretty poor reading. We want to know whether the Saint met his temptations and overcame them. We want to feel the beat of his heart and know the struggle of his life in order that we may have the sense of our likeness to him. —*The Little Chronicle of the American Greyfriars*

ON EASTER DAY

Joyfully the chimes are ringing,
Joyously the organs play,
Voices blithesomely are singing—
Once again 'tis Easter Day;
Easter Morning! Easter Morning!
After Lent's long, lonely night,
Resurrection Day is dawning
When the sunlight shines so bright.

Slowly, solemnly, the people
Throng the church's open door,
And the bell within the steeple
Peals its summonings once more;
From His grave a stone is taken,
In the chancel lilies bloom,
Happiness and hope awaken—
Christ has risen from the tomb!

CHARLES NEVERS HOLMES.

ASTRONOMER ON IMMORTALITY

THE NEW YORK *Times* recently sent a reporter to interview Henry Norris Russell, who is, I am proud to say, a good friend of mine, and a great Professor of Astronomy at Princeton University. The reporter said:

"Professor Russell, do you believe in the immortality of the soul? Do you think that the spirit lives after the body dies?"

Dr. Russell said,—"Certainly, I do!"

"Well," the man said, "that is rather strange!" He picked up a candle that was there on the table, and pouf! he blew it out.

"Now," he said, "Professor Russell, it looks to me as if after I blew that flame out that the light is gone. Isn't it?"

"Yes," said Professor Russell, "but it is not destroyed. You have separated the flame from the wax on which it was burning. Do you realize that that light which you have puffed out is this minute, a million miles from here and still traveling on? You have not blown out the light. More than that, if you had instruments delicate enough you could discover the light of that candle out in space through endless time. You could distinguish it from all light of the stars. Why," he said, "only in 1918 we astronomers had the great experience of studying a star that has been dark since the Norman Conquest, and the light has just arrived here. Thousands of years ago the light separated itself from that mass that has been dark ever since, and the light has been travelling all this time, and only just came to us, and we have been able to tell much about that dark body from this light. You know," Professor Russell said, "you say of a body lying there without apparently any life, that it is dead. The spirit has left it. But as to where the spirit is, Physical Science cannot say. I think that the spirit lives on in its proper realm, distinct, progressing forever."

The reporter pressed the matter and said, "What are your reasons, Dr. Russell, for believing in the life after death?"

He replied, "Not so much because of the justice of God, but because I believe, and my experience as a Scientist has taught me to believe, in the bounty of God." Said he, "I have observed that our imaginations are always surpassed by the reality. I have observed that for generations and centuries man dreamed of a sky that had ten thousand stars in it, but," he said, "we Scientists have shown millions and millions of stars, and at least two universes beyond this one, which surpass the greatest imagination of man. Men thought for a time, for many years, that God made the world in six days,—a very mechanical world. Now we know that for millions and millions of years with infinite patience and majesty He has been working this out. It surpasses the dreams of man. Men, Christians, today are dreaming of the life that is to come, and my experience," said he, "as a Scientist teaches me to look up, and to expect that the reality will be beyond all that we have thought."—REV. GEORGE C. STEWART, D.D., in *The Visitor*.

DAILY BIBLE STUDIES

(Continued from page 788)

go on living in our old way, as though the Resurrection had never taken place. We must walk in newness of life, as those who have discovered a new motive for living at all; we must be as those who, thinking that their task is small, and bringing to it but faint enthusiasm and little endeavor, suddenly find it to be a part of some great purpose, and are transformed in energy.

How Christianity Survived Persecution in Japan

By the Rev. Charles F. Sweet, D.D.

I AM writing on St. Patrick's Day, the sixtieth anniversary of a most moving incident in the city of Nagasaki, Japan. May I outline the story? It is worth knowing:

For two hundred and fifty years the faith of Christ had been prohibited in that empire under pain of death. For over fifty years the faith whose seed had first been sown there by St. Francis Xavier had taken root and had begun to bear fruit far and wide. The tempest of persecution fell and raged so fiercely as to uproot the new plantations. There were apostasies by thousands, but martyrdoms by myriads, and the young Church in Japan was revealed in that day as heroic and the mother of heroes. It was in and about the city of Nagasaki that the persecution of the early Seventeenth Century was chiefly felt, and it was altogether fitting that the memorable event I am dealing with should occur there too. If, three hundred years ago, it was the scene of innumerable martyrdoms, it was just—so men may reason—that it should be the scene of the triumph of the Catholic faith.

For those long centuries, tireless inquisitors had waged a ceaseless war against the faith, overlooking none who fell under suspicion, even the lowest in social standing being as diligently sought for as the great. It seemed as if the faith had been killed out, beyond possibility of recovery.

As a token of this unremitting warfare against the Gospel and its followers, let me cite the oath discovered by Dr. Haas, a German Reformed missionary, and published by him. This oath was put to each head of a family who fell under suspicion. It had been used as recently as 1858:

"I deplore at present that I have asked to be able to pass to Christianity. From now until my death I will return to Christianity no more; furthermore I will not permit my wife, my children, my relatives, nor others to become or remain Christians. From the Lord of Heaven *Deusu*, and from *Santa Maria* and from all angels I desire to have condemnation, and until I die I wish to be damned in the prison called *Inkerno* (Inferno) and given into the power of all the devils if I fail to keep this oath. Moreover in a second birth in this world I wish to become a Lazarus, a black leper and a white leper. On this point I swear this tremendous oath."

By the treaties between Japan and Occidental powers made in 1858 and 1859, Christians from the West were permitted the full public exercise of their religion.

The French clergy at Nagasaki built a church there, which was dedicated on Sexagesima Sunday, 1865. It was dedicated to the twenty-six Protomartyrs of Japan (who were crucified at Nagasaki, February 5, 1597). All the European vessels then in the harbor joined in the celebration—a Russian corvette, English and Dutch corvettes were represented by their commanders and a contingent from their crews. At noon a salute of twenty-one guns from a French brig announced the end of the ceremony. But in spite of the great official display, the masses of the Japanese population, ordinarily most curious and greatly delighted in public festivities, kept aloof and seemed indifferent. This behaviour saddened the missionaries. They seem to have hoped to attract the crowd.

ON the 17th of March, about noon, a group of twelve or fifteen people, men, women, and children, stood hesitatingly at the door of the Church of the Twenty-six Martyrs. They seemed to be moved by something more than curiosity. M. Petitjean, the curé of the church, drew near and opened the door and entered, followed by the visitors. He knelt to pray before the tabernacle, imploring, as he has told us, for the words which he needed at that moment big with fate. While he was still in prayer, three elderly women knelt near, and then one of these said in a tone so low that she might have feared lest the walls should hear her words: "All of us here have the same heart as you."

Amazed, the missionary replied: "Is it true? Whence come you?"

"We are all from Urakami. At Urakami almost all have the same heart as we" [Urakami is now a part of Nagasaki; then it was a near-by village].

The woman at once went on to ask, "*Sancta Maria no gozowa doko?*" [Where is the sacred image of St. Mary?] M. Petitjean could hardly believe his own ears; to hear a very poor old Japanese peasant speak of St. Mary! Not till then did he venture to think that he was speaking to a descendant of the old-time Japanese Christians. But it was borne in upon him, and the rapture of the moment more than made up for his five sterile years of missionary life. So he led them to the altar of St. Mary where he and all the others knelt, wishing to pray indeed, but carried from themselves in their common joy. "Yes, it is truly St. Mary," they cried; "See on her arms *On Ko Jesus Sama*" [her August Son, Jesus the Lord].

The poor Japanese then poured out question after question, artlessly intermingled with exchanges between themselves. They spoke of *Deus Sama* [Sama is an honorific reserved for very special cases], *O Jesus Sama* [here the "O" is an added honorific], *Sancta Maria Sama*, and the statue of our Lord reminded them that they had kept the feast of "*On Aruji Jesus Sama*" on the 25th day of the month of white frosts. We were taught that on that day towards midnight He was born in a stable, and that He grew up in poverty and suffering, and that at thirty-three years He died on the cross for the salvation of our souls. At this time we are in the season of suffering [Lent]. "Have you also," they asked, "these observances?"

Somewhat later M. Petitjean was told: "We have a *sacramento* which is called '*bachisuma*,' and we know that *bachisuma* is necessary for entering *paraiso*. Therefore we do not let our bodies die without the *sacramento*. One of us is appointed to administer to all *bachisuma*. With the *sacramento* we receive the name of a Santo."

Through these remarks the missionary became certain that he had before him people who had preserved many remembrances and customs of the old-time Japanese Christian companies, keeping them alive as a family tradition.

When he asked if their numbers were many, he learned that in Nagasaki and the neighboring islands large numbers were living, and not only there but throughout Japan, and even in the capital city.

Later still they brought him documentary evidences, scraps of paper with prayers still legible: *Abe Maria*, *Pateru nosutero*, and *Sarube Regina*. They called one day of the week *Domingo* [Dominica, of course].

"Every year," one of his new friends told M. Petitjean, "we celebrate a holy time that we call the 'time of struggle,' which is called by us *Kuwarezuma* [Quadragesima, no doubt]. Then we think of the Passion and Death of *Jesus Sama* who died for our sins, and in that season we observe forty days *Jejun* [jejunium]. After *Kuwarezuma* follows *Pasuka*. Our fathers told us that on that day *Jesus Sama* rose from the dead. Have you this festival?"

I NEED write little more, nor continue the narration beyond this point. The discovery of descendants of the Christians of the heroic age of multiplied martyrdoms in Japan was an event that has no counterpart in the history of the Church. Not merely did memories survive, or traditions, or the usages of those times come to light, but the very belief was seen living in a community of several thousands and preserved by them in a remote region of the world for more than two centuries without any communication with the rest of the Christian world. It looks like a prolongation or revival of the apostolic age. Under the buffeting of heart-breaking, persistent persecution, lacking all spiritual succor, these believers in the August Lord Jesus had accomplished the impossible. In the face of all their world and against their own nature, they had kept the faith!

Church Kalendar



APRIL

"We who have loved the stars so well, how shall we fear the night?"—*An astronomer's epitaph on his wife.*

11. Easter Even.
12. Easter Day.
13. Easter Monday.
14. Easter Tuesday.
19. First Sunday after Easter.
25. Saturday. St. Mark, Evang.
26. Second Sunday after Easter.
30. Thursday.

KALENDAR OF COMING EVENTS

- April 22. Diocesan Convention, Georgia.
April 29. Diocesan Conventions, Arkansas, Massachusetts.

APPOINTMENTS ACCEPTED

FRAMPTON, Rev. J. A., of New York City: to be curate at St. Paul's Church, Englewood, N. J.

GAY, Rev. ROBERT, rector of Calvary Church, Sandusky, Ohio; to be rector of St. Mark's Church, Waterville, Maine, April 15th.

MILLER, Rev. J. D., rector of St. Michael and All Angels' Church, Savannah, Ga.; to be rector of St. Paul's Church, Louisburg, N. C.

VAUGHAN, Rev. L. D., rector of St. John's Church, Covington, Ky.; to be rector of St. James' Church, Boardman, Ohio, April 15th.

WILSON, Rev. JOHN MARSHALL, curate in Grace Church, Newark, N. J.; to join the staff of the Allegany County Mission, Diocese of Western New York, with residence at Cuba, N. Y., after May 1st.

ORDINATIONS

DEACONS

NEW HAMPSHIRE—On March 27th, in St. James' Church, Keene, N. H., Mr. JAMES LAUMON WHITECOMB was ordained Deacon by the Rt. Rev. Edward M. Parker, D.D., Bishop of New Hampshire, who was also the preacher. The Rev. John S. Littell, D.D., a former rector of the parish, presented the candidate. The Litany was read by the Rev. Laurence F. Piper, and the Epistle by the rector of the parish, the Rev. Austin H. Reed. In the chancel was also the Rev. Pryor M. Grant of New York.

PRIESTS

CONNECTICUT—In Christ Church Cathedral, Hartford, on April 2, 1925, the Rev. KENNETH OSBORNE MILLER was advanced to the priesthood by the Bishop of the Diocese, the Rt. Rev. Chauncey B. Brewster, D.D. The sermon was preached by the Rev. Floyd S. Kenyon, rector of Christ Church, West Haven. The Rev. John H. Rosebaugh acted as master of ceremonies and also sang the Litany. Mr. Miller will continue his work on the staff of the Cathedral.

CUBA—On the Fourth Sunday in Lent, March 22, 1925, in St. Mary's Church, Santiago de Cuba, the Rt. Rev. H. E. Hulse, D.D., Bishop of the District, advanced to the priesthood the Rev. HIPOLITO JAUREGAI Y RODRIGUEZ. Mr. Jauregai was presented by the Rev. Juan B. Mancebo, priest in charge in Santiago, and the sermon was preached by the Ven. José María López-Guillén, Archdeacon of Oriente.

Mr. Jauregai will assist Mr. Mancebo. He is the principal of the model school connected with the government normal school in Santiago. He holds a bachelor's degree from the University of Havana and is working for a doctor's degree. In attainments, ability, and devout consecration he is a fine accession to the Church's staff in Cuba.

SOUTHERN OHIO—On Tuesday, March 31st, the Rev. JOHN FRANCIS SANT, was advanced to the priesthood in St. Peter's Church, Delaware, by the Rt. Rev. T. I. Reese, D.D., Bishop Coadjutor of the Diocese. The candidate was presented by the Rev. Maurice Clarke and the sermon was preached by the Rev. C. E. Byrer, Professor of Church History and Canon Law in Bexley Hall. Eighteen clergymen were present, most of whom took part in the laying on of hands.

DIED

COLLINS—Entered into life eternal, Sunday, March 22d., at his home in Snow Hill, Md., OLIVER DALE COLLINS, aged 65, a devoted communicant and loyal supporter of All Hallows' Church; in turn vestryman, warden, treasurer, delegate; the constant friend and mentor of the rectors.

THORNTON—At Montgomery, Ala., January 18th, ELIA POPE THORNTON, widow of Dozier THORNTON, aged seventy-nine years.

A life-long Churchwoman, resident for many years in Eufaula, Ala., and in more recent years a member of the Church of the Ascension, Montgomery, from which church she was buried January 20th. She is survived by a son, J. L. Thornton, of Birmingham, Ala., and two daughters, Mrs. J. L. Bostwick, of Janesville, Wis., and Mrs. James E. Dowe, of Montgomery, Ala.; and by eight grandchildren and four great-grandchildren.

WILLIAMS—At Williamsport, Pa., March 27th, Mrs. J. A. WILLIAMS, for more than forty years a communicant of Trinity Church, Williamsport, Pa. She was the widow of a former vestryman of the parish, and is survived by her son, Raymond, of St. Louis, Mo., and her daughters, Elsie and Anna, at home. The funeral service was conducted by the rector of the parish, the Rev. Charles Everett McCoy. Interment was made in Wildwood Cemetery, Williamsport.

WINANS—CARLTON GEORGE WINANS entered into rest on Thursday, March 26, 1925, at his residence, 16 Waldron Ave., Summit, N. J., in the 56th year of his age, after an illness of eighteen years.

"But he may smile at troubles gone
Who sets the victor-garland on."

MEMORIAL

Allen Evans

ALLEN EVANS entered into life eternal on February 28th. To him was granted a passing without suffering. The death of this country gentleman takes from us a type of manhood we can ill afford to lose in this epoch of our country's history. He was well known as an architect, his life profession, practising to the end. In his own community, he stood for all that was best. Noble in his conception of duty, he could not be swerved from what he deemed to be right, yet giving fair consideration to those who differed from him. Without ostentation, seeking not the praise of his compeers, he fulfilled many trusts conceded to him in a manly and courteous way. In St. Mary's Church, Ardmore, Pa., he is an irreparable loss. With a deeply religious conviction he performed a faithful stewardship and bore "an unruffled spirit in the discharge of his

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duties." He leaves a precious memory as a legacy to his family in his home, which extended to a large circle of friends who had the good fortune to know him in it.

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F. L. C.
Haverford, Pa.

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WANTED: COLLEGE GRADUATE, CAP-able of handling athletics and High School English or Mathematics, or Drawing (architectural and mechanical). Address Headmaster, ST. ANDREW'S SCHOOL, St. Andrews, Tennessee.

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PRIEST, SINGLE, UNIVERSITY AND seminary graduate, available May 1st, for rectorship or long locum tenency. Thoroughly experienced and capable, and with exceptional references. Address E-374, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, RECTOR OF SOUTHERN PARISH wishes to supply in north for two months in summer. Good extemporaneous preacher. Married, no family. Seaside for preference. Write to S. F.-375, care of THE LIVING CHURCH, Milwaukee, Wis.

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APPEAL

FOR THE FORT VALLEY SCHOOL FOR Negroes, Fort Valley, Ga. The Main Building of the Fort Valley School for Negroes at Fort Valley, Georgia was burned on March 27th. The building contained Chapel, Class Rooms, and Executive Offices of the School, and its total destruction entails a dreadful loss. One-third of the students and three teachers lost all their clothing, books etc., and the loss of the building is a great handicap to the work of the School. The Fort Valley School is one of the largest and most efficient under the management of the Church Institute for Negroes and does a splendid work for the Negro youth of Georgia and the South. Will not the friends of Negro Industrial Education and The Church help us in this emergency and enable us to replace this building. Contributions can be sent to me or to the Principal of the School, Mr. H. A. HUNT, Fort Valley, Ga. Rt. Rev. H. J. MIKELL, D.D., Bishop of Atlanta, 108 E. 17th St., Atlanta, Ga.

TRAVEL

REV. CHRISTOPHER P. SPARLING, REC-tor Church of the Prince of Peace, Baltimore, Md., is again organizing small party to cruise Mediterranean, visiting Madeira, Gibraltar, Monte Carlo, Nice, Rome, Naples, Pompeii, Venice, Athens, Constantinople, Palestine, Egypt. Special pilgrimage to Solomon's Quarries. Leave New York July 4th, returning September 3d. First Class travel and accommodation in every respect. Popular prices. Write for particulars.

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We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau.

In writing this department kindly enclose stamp for reply. Address **Information Bureau THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.**

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Christopher Publishing House. Boston 20, Mass.

Our Basic Truth. By E. P. Lowe, M.D., author of *Man's Ancient Truth and Its Place in Democracy*, etc. Price \$1.75 net.

A Yankee Tale of Rome. An Historical Poem. By David B. Fraser. Price \$1.00 net.

Sam Wang's College, or China Won. By Charles Butt Titus, A.B., author of *The Greatest Work in the World*, etc. Price \$1.50 net.

Little Lifting Lines. By Carrie S. Thomas. Price \$1.00 net.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

The Christian Outlook. Being the Sermons of an Economist. By Sir William Ashley, author of *Introduction to English Economic History*, *Economic Organization of England*, etc., etc. Price \$1.50.

The Macmillan Co. 64-66 Fifth Ave., New York, N. Y.

Divorce in America Under State and Church. By Rev. Walker Gwynne, D.D. With an Introduction by the Bishop of New York. Price \$2.

Conversion: Christian and Non-Christian. A Comparative and Psychological Study. By Alfred Clair Underwood, M.A. (Oxon.), D.D. (Lond.), John Clifford, professor and tutor in the History of Religions in Rawdon College, Leeds; formerly professor in Serampore College, Bengal. Price \$2.

Skeffington & Son, Ltd. Paternoster House, St. Paul's, E. C. 4, London, England.

Talks with Nature. By E. J. Riddell. With Frontispiece.

The Society of SS. Peter and Paul Limited. Westminster House, Great Smith St., S. W. 1, London, England.

The Mystery of the Three Hours. By Kenneth Ingram.

The Stratford Company. Boston, Mass.
Songs of the Soul. By Mary Alethea Woodward.

PAPER-COVERED BOOKS

The Macmillan Co. 64-66 Fifth Ave., New York, N. Y.

The Author's Book. On the Preparation of Manuscripts, On the Reading of Proofs, and on Dealing with Publishers.

Publication Department
Presbyterian Board of Christian Education. Witherspoon Building, Philadelphia, Pa.

God Revealing Himself in the Lives of Men. By Florence H. Towne. Primary Program Book for use with Daily Vacation Bible School Textbook. Price 25 cts. net., post-paid.

BULLETINS

Bureau of Educational Research. Ohio State University, Columbus, O.

Program Fifth Annual Session Ohio State Educational Conference. Keynote: Democracy in Education. Thursday, Friday, and Saturday, April 2, 3, and 4, 1925.

The Lutheran Theological Seminary at Philadelphia. 7301 Germantown Avenue, Mt. Airy, Philadelphia, Pa.

Annual Catalogue, 1924-1925.

ANNIVERSARY OF MONTANA PRIEST

LEWISTOWN, MONT.—The twenty-fifth anniversary of the ordination of the Rev. George Hirst, was celebrated in a very interesting and impressive way in St. James' Parish, Lewistown, Montana, on the festival of the Annunciation, March 25th. Mr. Hirst has spent just one half of his time since his ordination to the priesthood in St. James' Parish, where he and his most helpful wife have won the love and esteem, not only of the parish, but of the entire community.

There was Morning Prayer at 9:30 followed by a corporate communion of the parish, with a large number receiving. Bishop Faber gave a very interesting and instructive address, explaining the meaning of the office of ordination to the priesthood, with its requirements and promises, and declaring how faithfully and efficiently these had been carried out and exemplified in the life and work of their greatly beloved rector, who had also been such a helpful and beloved fellow-worker with his bishop. And he expressed the hope that Mr. Hirst might eventually celebrate his twenty-fifth anniversary as rector of St. James' Parish.

In the evening a reception was tendered to Mr. and Mrs. Hirst in the guild hall. There was a large attendance of all classes in the community, including the men of the Rotary Club, of which Mr. Hirst was a charter member. There were a number of musical selections of a high order, interspersed with short addresses by the Bishop, the Archdeacon, and members of the vestry. Mr. and Mrs. Hirst were presented with a beautiful armchair, a handsome floor lamp, and a dictionary. And as Mr. Hirst rose to express his thanks, he was confronted by a member of the vestry who said that, after paying for the presents, they had a few dollars left over which they thought he might be able to use; and he began to pull out rolls of dollar bills from innumerable pockets and other places about his person and hand them to Mr. Hirst, one at a time amid roars of laughter and applause, till he had handed him \$151.00.

Archbishop of Canterbury Fills Bishop Weston's Place

Bishop of Sodor and Man—The "Times" Fund—The Service at Rochester

The Living Church News Bureau
London, March 20, 1925

IT IS ANNOUNCED THAT THE VEN. T. H. Birley, Archdeacon of Zigualand and Canon of Zanzibar, has been nominated by the Archbishop of Canterbury to fill the see of Zanzibar, vacant by the death of Bishop Frank Weston.

There is no doubt that the appointment will be received with general approval both in England and in Africa, for the Archdeacon is a popular personality in Zanzibar, and is greatly beloved by the native priests and teachers.

Mr. Birley graduated from Christ Church, Oxford, in 1887, and, after the usual course at Cuddesdon Theological College, was ordained to the curacy of St. Saviour's, Roath, Cardiff, in 1888. After eight years in Wales, he was appointed Vicar of St. Thomas', Oxford, where he remained until 1908. He then volunteered for the mission-field in Central Africa, and was gladly welcomed by Bishop Weston. In the Diocese of Zanzibar he has remained ever since. It may be recalled, perhaps, that Archdeacon Birley was one of the mission party who were taken prisoners of war by the Germans, and kept in confinement for nearly two years.

The Archdeacon will arrive in England soon after Easter, and his consecration has been fixed, provisionally, for St. Barnabas' Day, June 11th.

BISHOP OF SODOR AND MAN

Dr. Thornton-Duesbery was enthroned as Bishop of Sodor and Man at St. George's Church, Douglas, Isle of Man, on Thursday morning, March 12th. The church, which ranks as the pro-cathedral of the island, was filled to its utmost capacity at least an hour before the service was timed to commence. Among the congregation was His Excellency the Lieutenant-Governor, who was accompanied by Lady Fry. The Bishop arrived at the church door at eleven o'clock, when the usual formalities were carried out. The enthronement ceremony was conducted by the Archdeacon of Man, the Ven. J. Kewley, after which the Bishop addressed the congregation, making special reference to the responsibilities and duties of his new office, and asking for the prayers of the Manx people. His lordship said that he was not going to take hurried action in anything; he asked for patience for a year, so that he might become familiar with the circumstances of the diocese.

At the conclusion of the service, the Bishop proceeded to the Legislative Buildings, and in the Tynwald Chamber took the oath of allegiance and was sworn by the Lieutenant-Governor as a member of the Legislative Council of the Isle of Man.

THE "TIMES" FUND

The Dean and Chapter of St. Paul's Cathedral, with whom the trustees of the fabric also wish to be associated, have written to the *Times* to express their deep gratitude to all who have helped to raise the funds necessary for the preservation of the Cathedral. They especially thank the proprietors and staff of

the *Times*, and say that without their generous help the large sums subscribed by the public could not have been obtained.

The Cathedral authorities say that they are anxious that the success of the present appeal should not efface the memory of the many generous gifts which have been made in the past, and which do not appear in the recent lists.

THE SERVICE AT ROCHESTER

The Dean of Rochester, the Very Rev. John Storrs, has just issued an important statement respecting the Sunday services in Rochester Cathedral. In future the order of service in the morning will be Matins to the Third Collect, an introit, and the Choral Eucharist. The Dean gives the following reasons that have led him to this decision:

"1. It gives us the same order for every Sunday, which will not be disturbed, except it may be on a very special occasion.

"2. It will satisfy those who strongly desire that the 'Lord's Own Service' should be the principal act of worship on the 'Lord's Own Day,' and with this I heartily concur.

"3. It will also, I hope, go far to meet the wishes of those who cannot feel quite content with a severely truncated Matins."

The Dean adds that it will be possible for those who do not feel equal to, or inclined for, both services in their entirety either to retire after the collection or to come into the Cathedral at eleven o'clock at the time of the introit.

It may be added that the order of service described in Dean Storrs' statement has prevailed at St. Paul's Cathedral on Sunday mornings for many years past, and with good results, apparently, for there is always a large congregation for the sung Mass.

FOR THE GRAMOPHONE

Dr. E. H. Fellowes, and a choir from St. George's Chapel, Windsor Castle, have accomplished a unique achievement, in recording for the gramophone the office of Morning Prayer, together with the evening canticles.

Four large double-sided records have been successfully produced. The service opens with a short introit, a setting by Thomas Weelkes of the Collect for the Tenth Sunday after Trinity. Then the *Preces* ("O Lord, open Thou our lips") are sung to the ferial setting as used daily in St. George's Chapel. These are followed by the *Venite* set to a chant by James Nares.

The second record begins with a chant for Psalm twenty-three by Garrett, and the Walmsley chant for Psalm 111; and after these is the *Te Deum* in a setting from S. S. Wesley's well known short service in F. The third record has, on one side, the *Benedictus* set to a chant by James Turle, followed by the Apostles' Creed monotoned by the Choir; on the other side, the lesser litany, the Lord's prayer, the versicles, and responses sung to the ferial setting. There follow three collects, the collect for All Saints' Day, the second collect for Peace (at Morning Prayer), and the second collect at Evening Prayer.

The last of the records has a penitential anthem by Henry Purcell, followed

by the Prayer for all Sorts and Conditions of Men, a Prayer of St. Chrysostom, and the Grace. On the reverse side of this record is the *Magnificat*, sung to a chant by S. S. Wesley, and it concludes with a chant for the *Nunc Dimittis* by Jonathan Battisill.

The present innovation, which has been reverently executed by the "His Master's Voice" Gramophone Company, is the fruit of a suggestion put forward in the recent report of the Archbishop's Committee on Music in Worship.

The four records are intended to be a rendering of the Divine Office in a simple form within the range of performance by the choir of a village church.

BISHOP HENSON AND HEALING

Dr. Hensley Henson, the Bishop of Durham, speaking last Saturday at the Durham Diocesan Conference, dealt at length with spiritual healing according to the doctrines advanced by Mr. Hickson in his book, *Healing the Sick*. If Mr. Hickson was wise, the Bishop said, he would exercise with caution the gift he appeared to possess, remembering that he might easily do grave, even irreparable, injury to those who sought his aid. But all that was his concern. When, however, he called upon the Church to revive this part of her ministry in physical healing, which, he alleged, had been lying in abeyance so long, the Bishops owed it to the Church to declare their deliberate judgment. The Christian ministry was not charged, and could not wisely concern itself, with the healing of disease. That was the incommunicable task of the physician. Did it follow that there was no sphere for the coöperation of the doctor and the clergyman in the ministry of healing? None knew better than the doctors that there were limits which their skill could not overpass. The troubled conscience might have its influence, indirect, even unsuspected, but none the less potent upon the patient's power to benefit from their efforts. And the sphere of conscience was preëminently the sphere within which the clergyman's duty was unquestionable. The modern physician could discern the nature of psychic trouble which arrested and defeated physical treatment, and his knowledge might lead him to desire the clergyman's distinctive service.

Dr. Henson went on to say that Mr. Hickson, in his enthusiasm for "spiritual healing" was led to use language which implied that the cessation of a healing ministry in the Church had been calamitous to mankind. He denounced the Church, even fiercely, for leaving unused a healing gift which might purge the world of its pain. But he was mistaken. No contrast between the present and the past was more extreme than when the medical resources of our time were compared with those existing in all former ages. When miracles of healing were most numerous public health was least satisfactory. The wonderful advance of medical and surgical science had been conditioned throughout by its hardly won independence of theological presuppositions and ecclesiastical control. It could not be the duty of the Church deliberately to return to the beliefs and method of a primitive and superstitious past.

1925 CHURCH CONGRESS

It is now officially announced that the 1925 Church Congress will be held at Eastbourne, in Sussex, from October 6th to the 9th. There will be seven congress meetings and one public meeting, the congress

meetings being on the evening of Tuesday, October 6th; morning, afternoon, and evening, Wednesday, the 7th; morning and evening, Thursday, the 8th; and morning, Friday, the 9th. The public meeting will be held on the evening of Friday, the 9th. The subjects chosen are: 1, The

World Aspect of Industrial Problems; 2, Race Problems; 3, The Humanitarian Work of the League of Nations; 4, The Fellowship of Learning; 5, Self-Determination in Church Life; 6, Islam; and 7, Our Trusteeship for Other Races.

GEORGE PARSONS.

The French Cardinals and the French Government

The Alsatian Schools—Fascism and the Catholic Popular Party—The German President

The European News Bureau
London, March 19, 1925

A BOMBSHELL WAS LAUNCHED LAST week in Paris in connection with the struggle between the Catholics and the *Cartel des gauches*. A manifesto was put forward by the French cardinals and archbishops demanding action in the name of the Catholic Faith against the lay legislation of the Republic. All those who enacted the anti-clerical laws were declared to be enemies of the Faith and it was the duty of Christians to oppose them, and to demand their abrogation by all honorable means. They recommended three methods of action: first that they should act upon public opinion; second, that they should act upon the deputies, and last, that they should act upon the government. Public opinion was to be acted upon by the ordinary means of propaganda, protests being made against non-religious education, the divorce laws, the exile of religious communities, and the expulsion of religion from institutions of the state. At the same time the Catholic population of France is reminded that the Church is not opposed to the Republican form of government. She forbids Catholics to be Socialists, Communists, or Anarchists, because those three parties act contrary to reason and to the Faith. Apart from those, Catholics must be loyal subjects to the regime under which they live, but must oppose all unjust legislation. The press, therefore, is urged that there should be well-prepared manifestations to bring home to the public mind the strength of the Catholic element in the country and its unshakable resolution to establish its rights.

According to the *Times* Paris correspondent, moderate Catholics regard the manifesto as a strategic blunder. The *Eclair* says that the Cardinals, without consulting their political friends whom they found too timid, have suddenly launched a vigorous counter-offensive against the anti-clerical laws, but it doubts the wisdom of the maneuver. The *Croix* which occupies an "official" position as a French Catholic daily journal seeks to water down the manifesto. The Left has replied by declaring the manifesto to be directly contrary to the laws of the Republic. "It is a revolt against the law, an appeal to civil war. It condemns all our educational laws, as well as liberty of conscience and the rights of the state. The laicity laws are laws like any others, and we call this country to witness that they interfere in no way with religious conscience."

This is the stale, old argument of those who advocate undenominationalism, and a fitting comment upon it is supplied by an article in *Notre Droit*, a new publication of the Strasbourg Catholics. The article

is headed, *Pourquoi nous ne voulons pas l'école laïque*, in which it is pointed out that in Alsace true liberty of conscience does not mean that the children are to be taught no religion by "neutral" teachers ("neutral" usually being a euphemism for anti-religious), but that all children should be separated on a confessional basis.

On the Sunday after the manifesto had been published, Cardinal Dubois, the Archbishop of Paris, took the opportunity to say to a crowded congregation at Notre Dame, including the Papal Nuncio, that the Vatican had had nothing to do with the declaration. In fact, the Papal Nuncio had only heard about it through the press. What then was the declaration? It was a simple lesson in the Catechism. It was a thesis on laws in general and upon the laws of laicity in particular. The motives which lay at the bottom of the laws of laicity were bad because they interfered with the liberty of Christian education.

It is thought by some that the Vatican was extremely annoyed at the manifesto of the cardinals. As one English journalist of distinction, an Anglo-Catholic who knows France very intimately, put it to me yesterday, "the Church of France is as independent of the Vatican as the Church of England." But evidently the Vatican is not particularly pleased that this independence should manifest itself too loudly. The affair between Catholics and Anti-Clericals is by no means ended, and the struggle will have to be carried out to the bitter end, or until there be a fresh election and the Catholics have an opportunity of winning back some of the seats lost at the polls last May.

THE ALSATIAN SCHOOLS

The educational question in Alsace has, too, come to a head. An appeal was launched by the local committees of Roman Catholics to parents to keep their children away from school for three days as a protest against the educational policy of the government, which has been to establish "intersectarian" schools. This system does not do away with religious education, though it is a kind of thin-end-of-the-wedge policy. In these schools children of the different religions (it must be remembered that in Alsace more than elsewhere in France there are large numbers of Jews and Protestants) sit together and are taught by Catholic or Protestant teachers as chance may dictate. Large numbers of parents responded to this appeal, though not so many as was hoped. But it should be pointed out that the strike was never intended to be permanent and the children are all now back at school again. Collisions with police have been reported in certain cases. In the country the parents seemed more attached to their religion than in the towns. It is curious that the strike succeeded most at Mulhouse, the only place where the "intersectarian" system was not new, it having already existed

there for a long while. But probably parents in this immensely Catholic town dislike this rather futile system of education. They know by bitter experience what it means.

The journal quoted above, *Notre Droit*, an excellent production which is worthy of great support (it is published by the Bureau d'Information, 12 Rue Wimpfeling, Strasbourg), emphasizes the fact that Catholics are not alone in protesting against the anti-religious educational policy of the government. It quotes from a Protestant tract, of which 100,000 copies have been distributed, against the introduction of the anti-clerical laws. "We ask for true liberty for each commune and for the schools. Every atheist should have the right of having his children dispensed from religious teaching. Does that mean that all religious teaching should be struck out of the school time-table?" Then M. Weill, chief Rabbi of Colmar, is reported as having said:

"According to the present law, religious instruction forms an integral part of the time-table of our primary and secondary schools. Every pupil has the right to two hours religious instruction a week. It is that right that I wish to see upheld. With all those who have charge of souls, I consider religious teaching to be the strongest guarantee of morals. It creates the link which binds one generation to another, uniting them in the worship of sublime truths and great virtues which do honor to the country and to humanity."

It is refreshing to see different religious bodies uniting in defence of religion.

FASCISM AND THE CATHOLIC POPULAR PARTY

In a recent issue of the *Manchester Guardian*, which is the best informed British journal where foreign affairs are concerned, there is an interview with Don Sturzo, leader of the Italian Catholic Popular Party. A certain Fascist, Regazzi by name, had shot a working man in the presence of his family and had been acquitted by a Bologna jury. Don Sturzo was asked to give his views of this outrage. He stated that, though this creature had been "wanted" by the police for a year, he was never arrested, though his whereabouts were quite well known. On one occasion he is said to have even attended a meeting where the minister of justice was present and the latter, finding himself in an embarrassing situation, thought it prudent to retire. Don Sturzo (who is incidentally a priest of the Roman Catholic Church) quoted the words of Farinacci, secretary of the Fascist party, who said that a person who takes life for political ends was not to be confused with a common criminal. The Bologna jurymen had done well in discriminating between an episode of the Fascist revolution and an ordinary crime. It might show the Opposition what to expect from the Matteotti trial. Don Sturzo commented on this by pointing out that when Mussolini accepted from the King of Italy the charge of forming a ministry after the march on Rome and swore to observe the laws of the realm, the Fascist revolution came to an end, and subsequent violations of the law could not possibly be ranked as revolutionary episodes. Such an act as Regazzi's was a common crime and nothing else.

When Don Sturzo was asked whether it were true that the Roman Church upheld Mussolini's government, he made the reply that it could not possibly do so as the Church supported no government. It was quite inaccurate to say that the Church supported any particular government. Further, Pius XI had in a consistent condemned authoritatively all deeds

of violence committed on whatsoever pretext.

Every ordinance of the Church must be upheld by the precept of the Love of God and of one's neighbor. How could the Church uphold a doctrine radically contrary to the gospel? Again, when Don Sturzo was asked whether it were not true that many Catholics supported the government, he denied this. They were really quite a few. But even these have never approved the theory of the privilege of revolution or the impunity of political crimes. Foreign Roman Catholics were apt to misunderstand Italian affairs and to draw wrong deductions from Mussolini's treatment of the Church. His party fully recognized that certain of Mussolini's measures were good for the Church, but *Timeo Danaos et dona ferentes*. In no case could members of the Church refuse to protest against the policy of violence that the Fascists were carrying on.

Speaking on the activities of the Popular Party, its leader pointed out that they were strictly confined to the political field and were subject to no direct influence on the part of the hierarchy. It assumed for itself entire responsibility in combating Fascism. It tried to take a position between two extremes as the Center party in Germany. There was, however, this dif-

ference that, whereas in the *Reich* all parties stood upon an equal footing, in Italy the non-Fascist parties suffered disabilities and therefore the struggles of the Catholic Popular Party were hard. Of course, these words are from a party leader and should be accepted with caution, but nevertheless many people who are a little bit uneasy as to the true color of the Fascist regime may see that their uneasiness is not without good grounds.

THE GERMAN PRESIDENT

The death of President Ebert is a profound blow for the inhabitants of the German Republic. Though a man of the people and consequently subject to many vulgar jokes from the ribald concerning his personal habits, he nevertheless fulfilled his difficult task with much dignity and capacity.

The question of his successor is still open. It is to be hoped that whoever is chosen to fill this high office will be one of the more moderate men, who will faithfully attempt to see that Germany carries out her obligations as far as she is able. Dr. Marx has been suggested. It is interesting to note that the question of Germany entering the League of Nations has again come forward, and from the German side.

C. H. PALMER.

Archbishop Worrell Leads in Nova Scotia Strike Relief

Growth of Mothers' Union—A Reindeer Industry—The Columbia Coast Mission

The Living Church News Bureau
Toronto, Apr. 3, 1925

THE STRIKE IN THE COAL FIELDS OF Cape Breton, following a long period of only partial employment, has brought about great suffering among the miners and their families. Canon Scott, always keenly interested in the welfare of the workers, wrote a special letter to the Premier of Canada on the subject. Conditions were discussed at a meeting held in the Community Theater, Halifax, under the auspices of the Progressive Workmen's Association. The Archbishop of Nova Scotia declared that the purpose of the meeting was not to discuss the merits of the present situation in Cape Breton, and he was assured that there was nothing of a political or sectarian character in it. He said he knew members of the British Empire Steel Corporation and he knew them to be men of honorable life. He also knew the miners, and, with the exception of a few whose elimination from the country would be well, they were a fine class of men, honestly striving to live decent lives and do the best possible for their families.

But it did not matter what they were, Archbishop Worrell said, or on whose shoulders the fault for the present situation might lie, it did not alter the fact that innocent women and children were starving and were practically without clothing. That fact must appeal to every Christian man and woman and call for any help that can be given.

He said he was fearful lest the present dispute should be patched up with a temporary peace. That had been what had happened in all the previous struggles, and so, after a few months, a new struggle began. A patch of new cloth on an old

garment only makes things worse. There must now be a settlement on a basis which will give a chance for freedom from all troubles for years to come.

Meanwhile, said the Archbishop, we must help those in distress. He said he had been in close communication with those in the mining districts for some time and his information came from those with no axe to grind and no political aim to reach. He read the following telegram received from the Rev. W. D. Clarkson, rector of Trinity Church, Sydney Mines, and W. M. Cuzner, of the Sydney Mines Relief Committee:

"Citizens' Relief Committee in Sydney Mines today gave week's food rations to 176 families consisting of 620 children and 379 adults. These people were without food, money, or store credit and would starve but for this help. Many forced by starvation to seek relief who have hesitated as long as possible. Ladies' Auxiliary is endeavoring to provide food and clothing, but cannot meet the situation. Needs are terrible. Citizens' Committee can supply food for another week. After that the outlook is hopeless unless help is forthcoming."

Archbishop Worrell then appealed to all to help at once. There must be no delay, he said. Nova Scotians should not be dependent on the charity of other Provinces. "Let us help our own," he concluded, "so that in after years the mothers will thank us and their children when grown up will look back on the present and feel gratitude for being saved from a terrible plight by the generosity of their fellow citizens."

GROWTH OF MOTHERS' UNION

The Toronto Diocesan Council of the Mothers' Union has, this winter, shown increasing activities in many parishes. At the inaugural meeting it was decided to try to organize branches of the Mothers' Union in all the parishes in the Diocese, it being felt that there was a great

need in most parishes for an organization of this kind.

The Lord Bishop of the Diocese expressed his approval of the clergy being communicated with and invited to form branches. The organizing secretary was instructed to approach each parish through the W. A.'s and ask if a speaker might be sent to address them.

Speakers have visited several parishes and branches have been started in St. Michael's and All Angels', St. Aidan's, and St. Chad's. In addition to the above, branches of the M. U. are actively working in the following parishes: St. James', St. Matthias', the Church of the Redeemer, Church of Messiah, the Deaconess House, also one in Cobourg. One new branch has been started in the Niagara Diocese. Christ Church Cathedral, Hamilton, and St. Jude's, Oakville, have been doing splendid work for the last four years.

March 25th being the Feast of the Annunciation of the Blessed Virgin Mary, the M. U. held their annual festival in St. James' Cathedral, a corporate communion, ten-thirty, taken by the Lord Bishop of the Diocese, with address by the Rev. F. J. Sawers, rector of St. Matthew's. The offering was in aid of relief work.

A REINDEER INDUSTRY

Development of the Eskimos of Canada into a race of reindeer herdsman offers the only method of preventing the extermination of this people, according to the Rev. W. G. Walton, who spoke to the members of the Young Men's Club of the Toronto Board of Trade. Basing his opinions on an experience of thirty-two years spent as a missionary among the Eskimos of the Hudson Bay region, Mr. Walton presented a graphic picture of the hardships of life among this quaint race.

What the United States government has done for the Eskimos of Alaska by the importation of reindeer from Siberia, the Canadian government could do for the inhabitants of the Northland, Mr. Walton believes. In Alaska the people had been brought from a condition of extreme poverty and demoralization to a prosperous and happy state through training in the herding of reindeer, which, originally costing but a few thousand dollars, were now valued at several millions. Mr. Walton will visit Ottawa shortly to place his proposition before the government.

In an address divided into three sections, dealing with the Hudson Bay region, the Eskimo people, and the reindeer farming scheme, Mr. Walton brought to his hearers one of the clearest pictures of primitive life among the natives to be presented in this city in some time. Particularly interesting was his discourse upon the folk-lore of the Eskimos and his keen description of the patient methods of the seal hunt, which furnishes the chief means of subsistence.

THE COLUMBIA COAST MISSION

A welcome visitor to the Columbia Diocesan W. A. Board Meeting, held at Victoria, B. C., was Captain, the Rev., John Antle, who was given a warm welcome by the meeting and was listened to with deep interest, as he described the new hospital at Alert Bay, into which the staff has just moved.

Capt. Antle paid a tribute to the support given by the Woman's Auxiliary, through whose efforts the various wards had been fully furnished, especially thanking the Girls' W. A. of St. John's, and St. Mary's branch, Oak Bay, for furnishing three of the rooms. The latest gift

to the hospital had come from Mrs. Patterson Hall, who sent the united gift that was presented to her by the whole W. A. on her retirement as President of the Dominion Board. At her desire a chapel is to be added to the hospital which, Capt. Antle said, would be a perfect example of a small Anglican chapel when finished.

In addition to these gifts, Mr. Antle told of the presentation of an X-ray machine by the Indians of the district, who were showing a deep interest in the new hospital, and also asking for better educational facilities as well as instruction in Christian teachings. The splendid work being done on Village Island by the two social service missionaries there, Miss Nixon and Miss O'Brien, was already having a good effect, the Indians of the other island wishing to share in the privileges of their instruction.

HAMILTON CATHEDRAL CHANCEL

On Sunday, March 29th, special services marked the consecration of a new chancel and the dedication of the new memorial organ at Christ's Church Cathedral, Hamilton, Ont. The Rt. Rev. W. R. Clark, D.D., Bishop of Niagara, officiated at the consecration, and the Most Rev. George Thorneloe, D.D., Bishop of Algoma and Metropolitan of Ontario, was special preacher. The Rt. Rev. J. F. Sweeney, D.D., Bishop of Toronto, preached at the evening service. Other services in connection with the opening of the chancel included a choral evensong and sermon on March 31st, at 8 p.m., by the Rev. John Mockridge, D.D., St. James' Church, Philadelphia, the eldest son of the late Rev. Charles Mockridge, a former vicar of the Cathedral.

RESIGNATION OF PROFESSOR HOPKINS

The Church in Western Canada has experienced a great loss in the resignation of Professor Hopkins, of Emmanuel College, Saskatoon, where he has been since 1919. He came to the institution when the Rev. G. F. Trench came to be Principal at the resumption of work after the war. He was acting principal in the year 1921 after Mr. Trench's resignation. Through six sessions Professor Hopkins has watched the college grow from small numbers to the present student membership of forty. As Professor of Church History and Old Testament he has contributed to the success and efficiency of the institution, and his scholarship is greatly valued. During his years there he has always been a willing helper throughout the Diocese. Professor Hopkins returns to take up parochial work in the south of England.

STATUE OF ST. GEORGE FOR ST. PAUL'S, TORONTO

A beautiful statue of St. George has been erected in one of the niches within the main entrance. It is a copy of the beautiful Donatello statue of St. George in Florence. The statue was donated by the rector of the church, the Rev. Canon Cody, and General C. H. Mitchell. The reproduction is the work of an English firm. It is in stone, about five feet in height, and expresses that rare conception of Donatello which has made the original work famous. There are two niches inside the main entrance to the church, and it is hoped that the other will eventually be occupied by a statue of St. Michael.

BROTHERHOOD CONFERENCES AT WINNIPEG

Every Sunday afternoon during Lent, from 4:15 to 5:30 p.m., the Winnipeg Local Assembly of the Brotherhood of St.

Andrew, Wm. C. Blake, president, is holding a series of seven conferences which are being addressed by both clergy and laity. The idea is new to Winnipeg and designs to arrange devotional conferences for men and older boys who are unable to attend the daily Lenten services at Holy Trinity. Wherever an active Chapter is in existence in Winnipeg, a conference is held.

MISCELLANEOUS NEWS ITEMS

The Bishop of Quebec has appointed Canon F. G. Scott to be Archdeacon of Quebec.

The Rev. W. H. Prior, rector of St. Barnabas Church, Ottawa, has resigned, having been appointed by Bishop Frere to the parish of Saltash in the Diocese of Truro, England.

St. Paul's Church, Kamloops, B. C., has been dedicated after its removal to a better site, and its enlargement. Dedication prayers were read at the morning service by the rector, the Rev. John Leigh. The preacher at both services was the Rev. H. R. Ragg, of Chilliwack, who was assisted in the service by the Rev. L. A. Lamont, rector of Salmon Arm, and the Rev. A. Lett, of Lytton. A feature at the evening service was the attendance of Mount St. Paul Masonic Lodge No. 109 and other visiting brethren, the cornerstone having been laid by the Grand Master in October last.

The Rev. P. B. Clayton, M.C., vicar of All Hallows', Barking, England, founder of Toc H, and the Rev. M. P. G. Leonard, D.S.O., padre of Manchester Toc H, have been visiting in Toronto. The visiting padres stayed at Toc H during their Toronto visit, and gave a number of addresses. On Sunday, March 22d, Mr. Clayton preached in Grace Church in the morning, and at St. Alban's Cathedral in the evening, while Mr. Leonard preached in St. Thomas' Church in the morning and at the Church of the Messiah in the evening.

In the chapel of the Diocesan College, Montreal, the Rev. Kenneth E. Taylor, deacon, was admitted to the priesthood, and Mr. John Stobart to the diaconate, by the Bishop of Montreal. The candidates were presented by the Examining Chaplain, Canon Abbott-Smith. The Bishop was celebrant, the Archdeacon of St. Andrew's and Clarendon, gospeller, and the Rev. J. M. Almond, epistoler.

Four men were ordained priests and one deacon by the Rt. Rev. Bishop Clark in the Church of St. Thomas, Hamilton, Ont. Those ordained priests were the Rev. George H. Calvert, of Kingston, for the Archbishop of Rupert's Land, the Rev. G. W. Luxton, of Mount Forest, the Rev. F. H. Wilkinson, of Toronto, and now assistant rector in the Church of the Ascension here, and the Rev. W. A. Filer, of Hamilton, now stationed at Palermo. J. H. Gibson, of Toronto, stationed at Erin, was ordained deacon. The Bishop was assisted by the Rev. W. P. Robertson, rector of the Church of St. Thomas, as examining chaplain, the Rev. Dr. O'Meara, principal of Wycliffe College, Toronto, who acted as bishop's chaplain and read the epistle, and the Rev. Canon C. E. Riley, of Oakville. The Ven. Archdeacon Renison, D.D., rector of the Church of the Ascension, preached the sermon.

The Rev. W. E. Ryder, for several years curate of St. Matthew's Anglican Church, Ottawa, Ont., has been appointed pastor of St. John's Church, Lunenburg, N. S. Mr. Ryder will go to Lunenburg on May 1st, and has resigned his post at St. Matthew's.

Boston Y. M. C. A. Endeavors to Restore Family Morning Worship

To Sing Tenebrae

The Living Church News Bureau
Boston, Apr. 6, 1925

THE RESTORATION OF FAMILY MORNING worship in the New England home is the ambitious plan which will be tried by the Boston Young Men's Christian Association, beginning this morning.

The plan is to broadcast through Station WEEI a brief ten or fifteen minute devotional message into the home each morning of the week, except Sunday, at 7:45 A.M. Clergymen of various communions will participate.

Arthur S. Johnson, president of the Boston Y. M. C. A., in speaking of the plans, said:

"We would like to join our efforts with the Church in making a contribution to the home. Only a few years ago in most of the homes of New England there was held at the beginning of the day a brief family devotional service. It was one of our most useful and most valuable customs, but for many reasons it has almost entirely disappeared. Now the radio is taking its place in the home and is demonstrating its use as a means of bringing in a religious message."

Among those that lead in these devotions during the next four weeks is the Rev. H. K. Sherrill, rector of Trinity Church, April 13th to the 18th.

TO SING TENEBRAE

This Holy Week students of the Episcopal Theological School, Cambridge, will assist the men of the Church of the Advent choir in the ancient and solemn service known as *Tenebrae*. In making the announcement, Dr. van Allen, the rector, said:

"On Wednesday evening in Holy Week, at eight o'clock, will be sung an adaptation to the Anglican use of the ancient and solemn service known as *Tenebrae*. The office consists of psalms and canticles, with their antiphons; two lessons, suffrages, and a collect.

"A triangular candlestick stands before the epistle side of the altar, upon which at the beginning of the service fifteen candles are burning. These signify the light of Faith, the mystery of the Blessed Trinity being symbolized by the triangular form of the candlestick. At the beginning and end of each psalm, and of the *Benedicite*, one of the candles is extinguished. The lights on the altar are put out during the singing of the *Benedictus*, even as the Jews were deprived of the light of faith when they put our Saviour to death. The Church is now in darkness, symbolizing the darkness which covered the whole earth at the time of our Lord's Crucifixion and the desolation and abandonment which our Saviour endured in His Passion. Upon the repetition of the antiphon, 'Now, he that betrayed Him,' the last remaining candle, representing the Light of the World, Jesus Christ, the fifteenth, is not extinguished, but is taken from the triangular candlestick and hidden behind the altar during the singing of the *Miserere*. The singing of the psalms being concluded, the candle is brought forth and restored to its place in token that though Christ died and was buried, His Godhead was ever united to both soul and body, and He rose again by His own power.

"The plain-song of the service will be sung by the men of the choir, assisted by students of the Episcopal Theological School in Cambridge. A mixed chorus of sixty from the New England Conservatory of Music will sing motets by Palestrina, Lotti, and Corsi, and the setting of the *Miserere* composed by Allegri for the choir of the Sistine Chapel in Rome."

RALPH M. HARPER.

thousands who have attended these meetings have been drawn by the fame of the preachers and the known high character of their personality and the sincerity of their Christian convictions. Bishop Manning sees in them a step toward the realization of unity between the Church and Protestant Christians.

"These services," said Bishop Manning, "have been an inspiration to all of us who have had part in them. We have felt in them the spirit and the promise of that full visible unity which is in accordance with our Lord's own prayer and which is needed to manifest to the world our fellowship in Him.

"Unity will come not through the surrender of Christian truth, but through development of the spirit of Christian brotherhood. It is this for which this Cathedral stands. Let us keep the vision of unity before us. Let us pray that it may be realized in accordance with God's will. And it will be realized. For this vision of brotherhood and fellowship which is now stirring men's hearts is from Christ Himself, and because it is from Him it will be fulfilled."

Dr. Mott told of his wide journeyings in the "student world" in the course of his work for the Y. M. C. A. He related changes that had taken place in the student life of New York. He told of Soviet Russia, of China, of Britain. He reported that there was a definite movement among students the world over to get away from non-Christian creeds, away from irreligion and away from religious indifference.

"More and more," he said, "one comes to see that the unity of this vast and complex world is discovered and then realized only in Jesus Christ. This great Cathedral has as its dominant motive, as we have been reminded tonight, brotherhood, unity, spiritual solidarity.

"One loves to think of it here at the very doors of the great seats of learning in this city that inevitably will be the greatest student city of this wide world, opening its doors to the students who will stream in from every land and nation under the heavens. My friends, it is a generation that must be brought under the sway of the matchless Christ.

"They need Him if any generation has. They have everything that every other generation has had plus opportunities and responsibilities the like of which have never settled down upon the shoulders of another generation. Everything that the ambitious and honest student desires in his ideal is best, if not only, found and realized in Christ. Who besides Christ teaches that the body is the temple of the living God?

"Believe me, we are on the threshold of the greatest war this world has ever known. Personally, I do not expect another world war in the sense we are thinking of at this moment. I will not be tempted to go into that question. I do not expect that. But there is one infinitely greater. It is the war against ignorance and poverty and disease and sin, the four great enemies of mankind from time immemorial. It is war against crime and lawlessness, possibly never more needed in our own land than now. It is war against prejudice and intolerance, whether in the racial, the national, the religious or the social spheres. It is war against bitterness and hatred and strife, and it is war fundamentally against war.

"What it is concerned in is not dealing with the wounded but stopping the fight, getting to the sources. It calls for the highest order of heroism and self-sacrificing devotion. Therefore, that we have a generation filled with the spirit of adventure, standing ready to pay great prices, is a matter of great significance, and the Church cannot afford not to have surging through her veins increasing streams of this tide of youth."

Cathedral Building Fund Meeting Announced for April Twenty-seventh

Last Lent Evangelistic Service—St. George's Welcomes Holy Cross Priests—Teacher's Fortieth Anniversary

The Living Church News Bureau
New York, Apr. 2, 1925

THE NEXT GREAT EVENT OF THE UNITED organization for completing the Cathedral Building Fund is to be held on the evening of April 27th in the grand ballroom of the Hotel Astor, Broadway and Forty-fourth Street.

This will be the great report meeting which was announced on February 23d by Bishop Manning, at which subscriptions secured since February 23d are to be reported. The total will be published in the papers and in pamphlet form, showing the percentage standing and the amount secured by each church in the Diocese and by each division of the Committee on Community Cooperation.

Invitations will be sent out in a short time. All chairmen and committeemen are expected to attend. This meeting will be a great inspiring meeting, as was that on the 23d of February. It is hoped to have even a larger attendance and a larger report than at that time.

There are more than three thousand campaign workers. Each is urged to try to bring in a minimum of five new subscriptions by April 27th.

LAST LENT EVANGELISTIC SERVICE

The last of the series of Lenten Evangelistic Services conducted by Bishop Manning in the Cathedral, with speakers from Communions other than the Church, was held on Passion Sunday at eight o'clock. The address was given by Dr. John R. Mott, General Secretary of the International Committee of the Young Men's Christian Association. His subject was Christ and the Students of the World. Over two thousand persons listened to his address. The attendance at these services has been most gratifying to those who have promoted them. No doubt many were drawn by the supposed novelty of evangelistic services in an Episcopal church, while others seem to have misconstrued the permission granted by the Bishop to Christian men not in Holy Orders to make addresses at these extra services as a breaking down of the canonical barriers which confine the preaching of sermons at the regular services of the Church to the clergy of the Anglican Communion or of bodies in communion with us. But the great majority of the many

ST. GEORGE'S WELCOMES HOLY
CROSS PRIESTS

On the invitation of the rector, the Rev. Father Huntington and the Rev. Father Hawkins, of the Order of the Holy Cross, will give addresses in St. George's Church on the Liberian Mission of the Order. The Rev. Dr. Reiland, rector of St. George's, has been subjected to fierce criticism for inviting these devoted and holy men to speak from the pulpit of St. George's. In reply to the many letters of protest received, Dr. Reiland has issued a gallant, Christian, and truly broad-minded statement: "It need cause no surprise that the Holy Cross Fathers have been invited to speak in St. George's Church. St. George's is called a 'low church,' a 'broad' or 'liberal' church." The two priests, who are doing a heroic work, "will have a welcome at St. George's equal to that which they expect to receive in places accustomed to their visits."

TEACHER'S FORTIETH ANNIVERSARY

A notable event in the history of Church Sunday schools was the celebration last Saturday and Sunday of the fortieth anniversary as a Church school teacher of Miss Isabel K. Benjamin, in St. Barnabas' Church, Irvington-on-Hudson. Miss Benjamin began her life work as a Sunday school teacher at the early age of thirteen and has taught continuously for the past forty years. Hundreds of men and women, including pupils past and present, thronged the church for the anniversary service on Saturday afternoon, at which Father Huntington gave a magnificent and stimulating address. The four ushers at this service were two fathers and their two sons, pupils at one time of Miss Benjamin. After the service a reception was held in the parish house, affording an opportunity for the renewing of old acquaintances, for many of Miss Benjamin's *alumni* had not seen each other for years. They came from New York City and many other localities, far and near. The entire company met again early on Sunday morning at the altar for a corporate communion. At the late service Fr. Huntington preached.

THE CHURCHES AT WORK

The preachers at the regular services in the Cathedral on Passion Sunday were the Very Rev. H. E. W. Fosbroke, D.D., Dean of the General Theological Seminary, at the late Eucharist, and the acting Dean, Canon Prichard, at Evening Prayer.

Bishop Manning administered the Sacrament of Confirmation in St. James' Church at four o'clock Sunday afternoon and in the evening at Christ Church, where the work of demolishing the front of the church building is in rapid progress. A business building will occupy the ground thus vacated. The entrance of the church, whose seating capacity will be but slightly affected, will be on West Seventy-first Street, instead of on Broadway.

Bishop Lloyd confirmed a class at St. Bartholomew's Church at four o'clock. Bishop Shaylor, of Nebraska, who is the noonday preacher in the Church of the Transfiguration this week, was the Sunday morning preacher at the "Little Church."

The Holy Hour was kept at the Church of St. Mary the Virgin at eight o'clock. Dr. Delany gave the meditation. On Sunday evening, in St. Luke's Chapel, the Passion Play by Robert Hugh Benson, *The Upper Room*, was given in the church with great devotional effectiveness by the

FROM THE TORNADO SECTION

1921 College Street,
Mt. Vernon, Ill., April, 4, 1925.

To the Editor of The Living Church.

Permit me to qualify somewhat two or three statements occurring in your issue of March 28th, in which appear your first reports of the cyclone disaster in Southern Illinois.

I had, it is true, been under quarantine, and had been seriously ill for several weeks with tonsillitis; but shortly before the disaster the quarantine had been lifted, and I was able to get out. On the morning following the cyclone I made the trip by auto through the devastated district, taking with me three trained nurses. On my arrival at West Frankfort, which, by the way, is hardly a village, but a city of 18,000 inhabitants, I went among my people and ascertained the extent of their losses. Fortunately there were no casualties, and not a great deal of property loss among our Church people. Our little guild hall and chapel was intact and put at the disposal of refugees. As the demand for trained nurses was evidently far greater at Murphysboro than at West Frankfort, we hastened to the former point. Here the nurses immediately went on duty, and I and my car were engaged the rest of the day in moving first aid patients to the hospital.

At nightfall I returned to Mt. Vernon to get further details of the condition of my people in McLeansboro. Having personally visited the field and acquired fairly accurate information in regard to our Church people and property, I wired to my Bishop the facts as I had found them. So, on the whole, I was not quite incapacitated, and my people were not without priestly ministrations in their time of need.

In spite of the fact, however, that my Church people escaped with their lives and with slight property loss, there is a grave set-back to the work of my mission at West Frankfort. My people are all miners, and, as a result of the damage done to the mines, most of my people are thrown out of work. While the response to their immediate needs has been most generous, the question before us now is an economic one which will take some little time to right itself. In the meantime the work of the mission is bound to suffer.

F. P. O. REED,
Missionary in Southern Illinois.

young people of the congregation, assisted by a member of the cast of last year's performance of the play at St. James' Church, Fordham. Mrs. H. P. Veazie is training the young people of St. Michael's Church for a presentation of the same play on the evening of Maundy Thursday.

Special musical services were held on the evening of Passion Sunday at Grace Church, where Dvorak's *Stabat Mater* was sung; at Holy Trinity, Harlem, where Will McFarlane, the composer of the cantata, played the organ for the rendition of his *Message from the Cross*; while Russian music was rendered at St. George's Church and Canadian music at the Chapel of the Intercession.

The Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor of North Carolina, is the noonday preacher at Trinity Church.

Father Huntington is at St. Paul's Chapel. The Rev. Dr. Chorley, rector of St. Philip's-in-the-Highlands, Garrison, N. Y., is the noonday preacher at the Church of the Heavenly Rest. The Rev. H. P. Almon Abbott, D.D., rector of Grace-St. Peter's Church, Baltimore, is at St. James' Church on Tuesday, Wednesday, Thursday, and Friday afternoon.

Bishop Shaylor administered the Sacrament of Confirmation in St. Peter's Church, Peekskill, on Wednesday, and addressed the congregation on the Anglo-Catholic Pilgrimage to the Holy Land, in which he had part. Another of the pilgrims, Mrs. Halsey Wood, will give an account of the Pilgrimage in the Guild Room of St. Ignatius' Church on Friday afternoon.

Father Huntington conducted a retreat for women last Saturday in Holy Cross Mission Church, Avenue C, under the auspices of the Sisters of St. John Baptist. Years ago, this beautiful church was the center of extensive and effective work among the German population of the East Side, and here Fr. Huntington himself began his notable work as a Religious and an ardent advocate of social reform. The neighborhood was deserted some years ago by the people who formed the congregation, giving place to a Jewish and Slavonic population. The neighborhood work of the church is greatly reduced, but its daily services are continued, and its mission house in charge of the Sisters affords a home for working girls at the incredibly low rate of six dollars a week.

On the same day, Saturday, the Rev. Dr. Gates, vicar of the Chapel of the Intercession, gave a lecture in the Church Club Rooms on The Hispanic Liturgy, a subject in which Dr. Gates is an expert. The Church Club announces a dinner to be given at the Hotel Astor on May 5th, in honor of the Very Rev. W. R. Inge, D.D., Dean of St. Paul's, London. The dinner will be for men and women.

THOMAS J. WILLIAMS.

YOUNG PEOPLE'S FELLOWSHIP
IN IOWA

IOWA—There seems to be much interest in the Young People's movement in the diocese of Iowa. A convention of the Young People was held in Des Moines, in January at the time of the diocesan convention, and a Young People's Fellowship of the diocese was organized. The diocese had several representatives at the provincial conference in Minneapolis. There are college groups of Young People at both the State University at Iowa City and at Iowa State College at Ames. These have been organized for a good many years and are affiliated with the National Student Council. A state organization of Church college students was formed at the time of the diocesan convention.

Active Young People's societies exist at Grace Church, Cedar Rapids; St. Luke's Church, Des Moines; St. John's, Dubuque; Trinity, Ottumwa; St. Paul's, Marshalltown; St. Thomas', Sioux City; and other places in the diocese. Most of these meet on Sunday evening for a program and discussion, and often with a supper. Some have social and business meetings on week nights. At Trinity Cathedral, Davenport, four organizations of young people, meet together and are called the Young People's Fellowship.

It is planned to hold another diocesan convention of the young people in connection with the diocesan convention in Davenport, next February.

Bishop Anderson's Lenten Illness Deplored by Chicago Churchmen

Passion Music—Young People's Work—The Woman's Auxiliary

The Living Church News Bureau
Chicago, Apr. 3, 1925)

TO THE DISAPPOINTMENT OF A GREAT number of people who look forward, each year, to Bishop Anderson's noon-day address at the Garrick Theatre during Holy Week, the Bishop's illness prevents his carrying out that long established custom this year. Both Milwaukee, which has been accustomed to listen to this series of addresses during Passion Week, and Chicago, which counts on them invariably during Holy Week, are greatly disappointed.

It is hoped that Bishop Anderson's condition is not serious, but he must give up work for some little time and devote his whole attention to regaining his health.

Never before have there been so many of these downtown Lenten services as this year. Besides those held under Church auspices at the Garrick Theater, St. James' Church, and the Cathedral Shelter, there are those held at the new Chicago Temple at Clark and Washington Streets under the auspices of the Chicago Church Federation, beginning March 30th; those held by the Lutherans; and those at the Central Y. M. C. A. by the Christian Business Men's League, an "organization of laymen with an enthusiasm for Jesus Christ." All the services give more time than our own, that at the Chicago Temple lasting for half an hour and that in the Y.M.C.A. for an hour. To many who have attended our services the time, twenty minutes, seems too short. Often the impression given the hearer is that of an able man preaching against time. A good half hour service should not be too long.

PASSION MUSIC

The choirs of most of our parishes are busy giving Passion music during these last two weeks of Lent. Stainer's *Crucifixion* seems still the most popular work and is being sung by many on Good Friday evening. Some of the larger choirs have been singing Passion music each week during Lent, including St. James' the Church of the Redeemer, and St. Luke's, Evanston. On April 1st, St. Luke's choir generously omitted their service at Evanston, and went in a body to St. Lawrence's, Libertyville, where they sung Dudley's *Buck's Story of the Cross* and other numbers.

YOUNG PEOPLE'S WORK

"A decided success" was the consensus of opinion of the two hundred young people who gathered at St. Luke's Church, Evanston, on Tuesday, March 31st. There were twenty-three churches represented besides a number of Chicago clergy.

One of the surprises of the evening was the appearance of the Rev. Campbell Gray, Bishop-elect of Northern Indiana, who was one of those instrumental in starting the Young People's Association in the Diocese of Chicago.

In this sermon, Dr. George Craig Stewart defined leadership as the power of "one who is in advance of the crowd and yet is never detached from it, and at the same time keeps calling his fellowmen up to his ideal self.

"The full measure of the society's aim," he declared, was "leadership for Christ." In order to be a leader one must have those qualities which make for leadership. They are a clear vision, invincibility of will, a pure moral life, and fellowship with God. Announcement was made that a similar gathering would be held sometime in May at the University of Chicago.

The young people of the Church are showing their mettle in many of our parishes. For example at the Church of the Advent, the Rev. Gerald G. Moore, rector, the members of the Young People's Service League took charge of the campaign to secure pledges of attendance at the special services during Lent. Groups of eight and ten canvassed the parish and obtained 230 pledges of attendance, with the result that the church has been filled each Thursday night when visiting preachers have been there.

THE WOMAN'S AUXILIARY

Bishop Tyler, of North Dakota, spoke on Indian Missions at the monthly meeting of the diocesan branch of the Woman's Auxiliary on April 2d. There are, he said, from eight to twelve thousand Indians in North Dakota. They are increasing in numbers, are in fine condition, and well trained in spite of a conflict of religious and political ideas. The Indians have often been persecuted by their white brothers, making it necessary for them to seek federal aid. Five reports in the Indian Bureau at Washington show that the Indians have been justified in their appeal. Many of the Indians take part in the old heathen dances and customs, but the best Christian Indians realize the harm and degradation that invariably accompany these ceremonies. Many of them leave their houses and farms during the summer and travel the country with rodeos, round-ups, and fairs. They are encouraged by unscrupulous persons to depict their native customs and dances greatly to their detriment and to the deterioration of the land that they should be at home cultivating. To counteract these, a five year program has been outlined by Mr. Charles P. Burke to increase the interest of the Indians in stock raising, farm products, community subjects, and the like.

OAK PARK FIGHTS SUNDAY MOVIES

We told last week of the hard fight that Evanston is having against Sunday movies. The fight in Oak Park against the movies is just as strong, with the churches as the rallying points of the battle. The decision will be made at the spring elections on April 7th. The *Grace Church Times*, in making a final appeal to the congregation and citizens to keep out Sunday movies, says: "Oak Park has a chance of remaining a respectable, pleasant, home-like village, retaining all the wholesome influences which have made it increasingly a desirable place to live in. It now has the chance of becoming Wilson-Avenue-ized. Property values there are very high, but human life and values are very low. Money values are great in that section of Chicago, but crime, divorces, and vice are relatively large. Morals or money: make your choice."

PRIVATE SCHOOL ASSOCIATION

The Private School Association of the Central states met last week at the Sher-

man House. It was the largest meeting in the history of the Association. Among the speakers of note were Dr. George Craig Stewart, who spoke at the outset on *The Soul of the Teacher*, and Professor Heermance, supervisor of freshmen at Princeton.

Fourteen Church school delegates were present, from Kemper Hall, St. Katharine's, St. Mary's, Grafton Hall, Shattuck, Howe School, and St. Alban's. The Rev. C. H. Young is president of the Association. Its purpose is the study of academic problems and the promotion of mutual interests and fellowship. There are more than forty schools on the roster.

A BEAUTIFUL MEMORIAL AT THE EPIPHANY

Recently there has been placed in the Chapel of the Church of the Epiphany a memorial aumbry given by Miss Mary L. Banks, formerly a member of this parish. It is set in the east wall, on the epistle side of the altar, and contains a handsome statuary-bronze tabernacle safe, with double revolving doors, which are embellished with the sacred monogram IHS. Casements of Italian marble to match the altar are placed against the wall, with a marble shelf supported by bronze brackets. A small bronze tablet marks the memorial, with this inscription: "Of your charity pray for James M. Banks and Sophie Juliand Banks." A handsome gold plated sanctuary lamp, supported from a bracket to match, hangs over the aumbry. As a part of the memorial a rare piece of Irish lace, which was an heirloom, has been fashioned by Miss Banks into a curtain for the aumbry.

The aumbry was blessed on the Feast of the Annunciation by the pastor of the church, and the Blessed Sacrament was reserved for the purpose of immediate need for the sick and dying in the parish, and in the work of the Chicago City Mission. This will supply a great need and a blessing for the work of this parish, and in the work of the various institutions of the Chicago City Mission. It is believed that this is the only aumbry that has so far been placed in any church in the Diocese of Chicago. The rector, wardens, and vestrymen accepted this splendid gift with gratitude and appreciation.

The marble work and the installation was executed by the Chas. G. Blake Co., of Chicago.

In addition to this beautiful memorial, the chapel has been redecorated and improved. The sanctuary has been enlarged, and rich blue velvet dossal curtains have been installed. These were made by the Altar Guild.

The decoration of the chapel has been made possible by gifts of a number of present and former members of the Church of the Epiphany. The chapel is used for daily services for the residents of Chase House and the other members of the parish.

LAY READERS ORGANIZE

The lay readers of the diocese have organized and have elected Mr. W. Luer Gerhard their president. Bishop Griswold is the honorary president and Bishop Anderson the patron. There are fifty-nine lay readers enrolled in this diocese. A meeting will be held on the Second Sunday after Easter, when the lay readers will be set aside for their office. A weekend retreat is also planned. A medal to be worn while officiating at Church services will be awarded to each lay reader at the April meeting. The object of the new order is to bring lay readers in closer touch with each other and to promote efficient

work and devotion. The other officers are: Mr. Godfrey H. Atkins, Christ Church, Winnetka, Vice president; Mr. Jewell Stevens, St. Timothy's Church, Chicago, secretary-treasurer. H. B. GWYN.

CONSECRATION OF BISHOP GILMAN

HANKOW, CHINA—On March 4th, the Wednesday of the Lenten Ember Week, in St. Paul's Cathedral, Hankow, China, the Rev. Alfred Alonzo Gilman, S.T.D., was consecrated to the episcopate of the Church, before a congregation of about 800 people, which taxed the capacity of the large Cathedral. Although the congregation was largely Chinese, and included, besides clergy, catechists, Biblewomen, and teachers of Church schools, distinguished official guests, such as the Commissioner of Foreign Affairs, and the aide-de-camp of the Military Governor of the Province, there was also a large sprinkling of foreigners, naval officers, consuls, and business men, as well as missionary folk, and such a well-known figure in the home Church as Miss Marian deC. Ward, who is giving her services for a year at the Church General Hospital, Wuchang. Particularly noticeable were the large number of attractive, well-dressed, and intelligent-looking young Chinese men and women, most of them the product of Christian schools.

It had been nearly two years since the House of Bishops of the Chinese Holy Catholic Church (*Chung Hua Sheng Kung Hwei*), in response to a request from America, had nominated Dr. Gilman as the priest whom it felt should bring aid to the beloved diocese, the Rt. Rev. Logan H. Roots, D.D., that the latter might the better be enabled to meet the many and increasing extra-diocesan demands on his time and strength.

The order of the procession, at the consecration was: The crucifer, the national flag, the master of ceremonies, the Cathedral choir, a banner, students of St. Paul's Divinity School, Wuchang, representatives of the Boone faculty, representatives of Central China University, the vestry of the Chapel of the Holy Nativity, Boone College, the vestry of St. Paul's Cathedral, Hankow, representatives of the Standing Committee of the Diocese, repre-

sentatives of the Council of Advice, and the Commissioner of Foreign Affairs, Mr. Aitchan Wu, who, incidentally, is a Christian. A banner divided the lay representation from the groups following, which included, ministers of the Protestant missions working in Wuhan (English Wesleyan, London Mission, Swedish Mission, and others), the priest of the Russian Church in Hankow, Fr. Nicolai, who was attended by two of our own clergy, and given a prominent place in the choir, the clergy of other dioceses (Shanghai sent the Rev. F. L. H. Pott, D.D., and the Rev. J. W. Nichols, D.D., the Anking representatives being the Rev. E. J. Lee and the Rev. Lloyd R. Craighill), the diocesan clergy, the deputy registrar, the attending presbyters, the Ven. L. T. Hu, archdeacon of the diocese, and the Rev. S. H. Littell, behind whom walked the Suffragan Bishop-elect. Another handsome banner preceded the last section of the long procession, which included the Rev. A. M. Sherman, president of Boone, the presenting bishops—the Rt. Rev. F. L. Norris, of Peking, and the Rt. Rev. L. H. Roots, in place of the Rt. Rev. W. C. White, D.D., Bishop of Honan, the Canadian Bishop who was prevented at the last minute from attending; the co-consecrators, the Rt. Rev. D. T. Huntington, Bishop of Anking, and the Rt. Rev. L. H. Roots; the preacher, the Rt. Rev. Tsae Seng Sing; and the consecrator, the Rt. Rev. F. R. Graves, Presiding Bishop of the Chinese Holy Catholic Church.

The red cassocks of the crucifer and banner bearers, the handsome banners themselves, the Russian priest fully vested, and Bishop Norris in the striking red "convocation vestments" of the English episcopate, lent touches of color, and the sanctuary looked in festal attire with many lights on and near the altar, and festoons of vari-colored electric lights hung across the choir.

Several things about the service would have been of peculiar interest to American Churchmen. They would have been impressed, first of all, by the profound spirit of reverence in that great congregation, made up largely of Chinese Christians, and not less perhaps by the very hearty singing of hymns and parts of the Eucharistic Office, led by the well-trained Cathedral choir, in which everybody seemed to join. Another interesting feature was that, although the priest being thus consecrated to the Catholic episcopate was an American, the entire service, including the examination of the bishop-elect, was in Chinese. Furthermore, the exhortation to this American Bishop-elect was given in an able sermon preached by a Chinese bishop. Five nationalities at least were included among the priests in the procession; Chinese, American, English, Japanese, and Russian.

The occasion was historic for another reason. More than twenty years ago, when Bishop Ingle was consecrated in the same Cathedral, the long screen which ran the entire length of the center aisle in all our churches, in order that the men and women worshippers might not be embarrassed by even seeing each other, was taken out, and this article of church furniture has long since entirely disappeared. Up to the present, however, it still remains the universal rule that men and women sit on opposite sides of the church, and make their communions separately, women first and men afterwards, even a husband and wife never receiving the Blessed Sacrament together. Bishop Gilman's consecration promises to mark a forward move similar to that of Bishop Ingle's, for the bars were let down, and Chinese men and women sat crowded together, just the way Western worshippers do. It was a significant, if small, indication of the profound transition through which Chinese social life is passing these days.

An offering was taken up for the missionary work of the Chinese Holy Catholic Church, carried on entirely by Chinese in the distant province of Shensi.

At the end of the service the whole congregation gathered on the lawn before Bishop Roots' house, and, in accordance with Chinese custom, made a formal



BISHOPS AT THE CONSECRATION OF
BISHOP GILMAN

[Left to right: Bishop S. Roots (behind), Gilman, Huntington, Sing, Norris, Graves]

bow to the new bishop, which he returned, after which a group picture was taken to commemorate the notable occasion. Then followed tea and refreshments for all the guests, quite an undertaking where 800 were to be fed, but carried out smoothly due to the painstaking efforts of Mrs. Roots and others associated with her.

The episcopal vestments of Bishop Gilman were a gift from the Philadelphia Divinity School, his *alma mater*. His pectoral cross, a duplicate of the one given Bishop Roots twenty years ago, was a present from the Christians of the Diocese, and his episcopal ring came from his fellow-workers, the faculty of Boone College, Wuchang. He and Mrs. Gilman were, further, the recipients of a number of non-ecclesiastical, but perhaps not unacceptable, tokens of affectionate congratulation from Chinese and foreigners from fellow-missionaries, students, and friends. Bishop Gilman enters "the glorious company of the apostles" with the united prayers and good-wishes of all his people, who have learned to know him as a man of calm and fair-minded judgment, who has a deep appreciation of the Chinese character and civilization, and who rings true in all he does!

Bishop Roots has placed his suffragan in entire charge of the educational work of the diocese, for which he is peculiarly fitted due to his past work at Boone. He is to live for the present in Wuchang, and will continue to act as President of the new Central China University.

PREACHING MISSIONS IN ARKANSAS

LITTLE ROCK, ARK.—The spiritual life of the Diocese is being stirred and stimulated through the Preaching Missions being conducted by the Rev. J. J. D. Hall and Archdeacon Webber. Each has conducted Missions in about a half dozen cities and towns. Of course, they are quite different in their methods, but each has the same clear and determined purpose to deepen spiritual life and to bring men to become faithful followers of Jesus Christ.

In Camden, at St. John's Church, the ministers of other Christian bodies came to the services, and most of the time two-thirds of the congregation (at the night service) was of others than our own Church membership. This was in the Rev. Mr. Hall's Mission.



BISHOP GILMAN

[Residence of Bishop Roots in the background]

representatives of the Council of Advice, and the Commissioner of Foreign Affairs, Mr. Aitchan Wu, who, incidentally, is a Christian. A banner divided the lay representation from the groups following, which included, ministers of the Protestant missions working in Wuhan (English

ASKS FOR COADJUTOR

HARTFORD, CONN.—The Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut, has expressed his intention to ask for the election of a Bishop Coadjutor at the next Diocesan Convention to be held in Trinity Church, New Haven, May 19th. In a letter published in the *Connecticut Churchman* he writes to the clergy and laity:

"It is my intention to ask the Diocesan Convention . . . to elect a Coadjutor. This request I shall make on the ground of my age. The request will be not primarily for my own relief but for the sake of the work and welfare of the Diocese. On general principles a man of my years should make way for a younger man. The progress of the Diocese demands a younger man, who will be able to take the initiative as the years go on."

Bishop Brewster will make the necessary assignment as to the duties of a Coadjutor in his address to the Convention. He will, however, retain the ecclesiastical authority.

PROGRESS IN JAPANESE RECONSTRUCTION

NEW YORK, N. Y.—Reconstruction in Japan has been progressing steadily, and as rapidly as the growth of the Reconstruction Fund here in America has permitted. The first united effort on behalf of the program made last year resulted in gifts and pledges totalling in the neighborhood of \$650,000. At a meeting last October, the House of Bishops sent a message to Bishop McKim expressing their intention to use all possible efforts to complete reconstruction plans. At that time the Diocese of Pennsylvania was conducting a campaign for the purpose. It resulted in gifts and pledges of about \$250,-

000. Similar campaigns are now under way in the Dioceses of Maryland, Washington, and New Jersey, and it is hoped that these three dioceses will add fully \$300,000 to the fund.

The Bishop of New York has given assurance in public meeting and in private conference that in the near future the Diocese of New York will make still another effort to supplement what it has already given to reëquip the Church's work in Japan. One friend in New York has promised \$40,000 for the classroom building of St. Paul's Middle School, on condition that the other \$110,000 needed for this purpose is provided. The same person gave \$5,000 toward the fund for St. Luke's Hospital. Another friend in the Middle West has sent \$200 for the altar and chancel furniture of the chapel it is hoped to build some day for the new St. Margaret's School. The Woman's Auxiliary of the Diocese of New York has already secured about \$15,000 toward the new Trinity Church in Tokyo, which is to cost \$50,000 and is to be a memorial to Miss Elizabeth Ray Delafield, who was president of the New York branch.

Other gifts have been coming in from congregations and individuals in addition to pledges already made. The first \$1,000,000 of the Fund in in sight, leaving \$1,400,000 to be secured. There is good prospect that this balance will be considerably reduced by June.

Help for the Reconstruction Fund has been forthcoming from Japan as well as from America. The Japanese Government has loaned \$35,000 to assist in equipping our schools and has given \$75,000 to St. Luke's Hospital. Members of the Tokyo parishes have done their best, in spite of personal losses in homes and in business, to give for the rebuilding of their

churches. Help has come, too, from other dioceses in Japan. Indeed the whole Church in the Orient has shared in the effort, for not only the missionaries in China and the Philippines, but native congregations as well have sent their offerings direct to Bishop McKim. The English-speaking congregation that will use the new Trinity Church, Tokyo, with a Japanese congregation, has already given more than \$5,000 and is still working for the fund.


Of the actual reconstruction work, a good deal has been done.

All the damaged buildings of St. Paul's University, except the chapel, have been repaired and are now in use.

Three important land purchases have been made:

1. A new site of about eleven acres for St. Margaret's School, fifteen miles west of the old site in Tsukiji. This will provide space not only for the new St. Margaret's buildings, but also for a primary school for both boys and girls, thus filling the serious gap between our kindergartens and our high schools. It is expected that part of the land purchased (it had to be bought in one piece) will later be sold so that the cost of a most advantageous site will eventually be about \$50,000. New buildings costing \$75,000 have been erected. They are far from supplying all the space St. Margaret's needs, but they are so great an improvement upon the temporary quarters the school has used for over a year that every one is delighted and happy.

2. A new site has been purchased for St. Paul's Middle School, near the University. This will make possible a closer co-ordination in the work of the two institutions that ought to prove advantageous and economical for both.



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3. Just opposite the Aoyama Palace, one of the official residences of the Imperial family, and at the junction of two important thoroughfares, a wonderful site has been purchased for the new Trinity Church. No more satisfactory location could have been secured in the whole of Tokyo. A residence for Tagawa San, rector of the Japanese congregation, is now being built. The next building, it is hoped, will be the memorial church. Then will come a residence for the Rev. N. S. Binsted, rector of the American congregation, chaplain of St. Luke's Hospital, and treasurer of the mission. Still later will come a simple parish house. Then the new plant will be complete.

The only permanent church at present under construction in Tokyo is the Church of the Love of God. It is in one of the most needy sections of the city where the Rev. P. K. Goto has bravely worked for many years.

When money has been secured for Trinity Church and for the classroom building of St. Paul's Middle School, the Japan Reconstruction Committee hopes to make vigorous efforts to insure the building of proper houses for the American nurses and doctors at St. Luke's Hospital. For two winters they have lived in tents. It is not reasonable to ask them to endure a third.

RELIGIOUS EDUCATION IN PROVINCE OF WASHINGTON

WASHINGTON, D. C.—The Rt. Rev. R. E. L. Strider, D.D., Bishop Coadjutor of West Virginia, President of the Commission on Religious Education of the Province of Washington, has designated May 5th and 6th as the date of the spring meeting of the Commission. At its last meeting, the Commission accepted the invitation of the Rev. Douglass Hooff, rector of All Saints' Parish, Frederick, Md., to hold this meeting in his parish. The Rev. Mr. Hooff is chairman of the Department of Religious Education of the Diocese of Maryland, and a member of the Provincial Commission.

With the exception of a short business meeting for the election of officers held during the session of the Provincial Synod in Charleston, W. Va., last fall, this is the first meeting of the Commission since its reorganization under the revised Ordinances of the Province. Heretofore, the Commission consisted of eight persons representing the whole Province. Now it consists of one representative from each diocese in the Province, thirteen in all, with the addition of five members at large. The Commission meets in Frederick under a new president and with a newly arranged set of committees with several new chairmen.

The Frederick meeting will be of special interest because of these changes. During the five busy winter months the chairmen will have had opportunity for little more than the appointment of committee members and a survey of the field. Indeed, so far as the public knows, there have been no forward steps of importance taken in religious education in the Province since the reorganization of the Commission. Preparations are well in hand for the coming session of the Summer School for colored Church workers, a Provincial undertaking, but this is its third year, and no great changes have been introduced in its program or curriculum. The other summer schools are diocesan affairs or are managed by committees from two or more neighboring

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dioceses. The second annual conference of college students in the dioceses of Easton, Maryland, and Washington, was held in Baltimore in February, but this also is an independent organization and does not depend on the Provincial Commission for administration.

Bishop Strider has recently announced that the Commission has as yet been unable to locate a man for the position of Educational Field Secretary for the Province, a position made vacant more than a year ago by the resignation of the Rev. James Lawrence Ware to accept a call to Warren, Pa. The lack of a field secretary and the fact that so many of the committee chairmen are new to their work has made it impossible to initiate any work of importance during the past six months.

The coming meeting of the Commission will give the chairmen an opportunity to propose plans for forward movements in their respective lines. The encouragement of religious training in the home is sure to receive a new impetus from the report of the Rev. E. R. Carter, D.D., chairman of the committee on the home, who has been studying the subject during the past winter. The Schools and Colleges Committee is face to face with the two obstacles which have prevented it from making adequate progress in the past; namely, the lack of a special worker for the schools, and the lack of facilities at the colleges. The Rev. Henry L. Kloman, of Salisbury, Md., will report for this committee. The matter of Sunday schools is in the hands of a real expert, the Rev. Robert N. Meade, D.D., of Pittsburgh. He is so full of good ideas for improving the efficiency of Sunday schools that his report is awaited with interest. The committee on pageantry, a subject added to the work of the Commission by the last meeting, is unfortunately vacant, the chairman elected at that meeting having unfortunately been obliged to resign from the Commission. The other committees are all headed by active workers, experts in their lines, and are sure to make reports worth deep consideration.

Hospitality for the Commission will be furnished by the people of Frederick and the meeting will have a social side which will be remembered by both guests and hosts.

NATIONAL CONFERENCE ON SOCIAL SERVICE

NEW YORK, N. Y.—The success of the National Conferences on Social Service held during recent years has led to the appointment by the Department of Christian Social Service, of a fifth conference of this nature to held at Manitou, Colo., from June 6th to 10th. Accommodations at very moderate rates are offered at Cliff House. Manitou is reached from Colorado Springs by trolley in twenty-five minutes and is situated in that scenic portion of Colorado which leads up to Pike's Peak from the Garden of the Gods.

Beginning on Saturday evening June 6th, there will be a service of preparation for the corporate communion on the following morning, at which the address will be given by Bishop Ingley. A mass meeting will have for its subject World Peace, then there will be addresses by the Rt. Rev. J. Henry Tihen, D.D., Bishop of Colorado (Roman Catholic), and Chancellor Heber R. Harper, University of Denver. Monday morning will be given to group conferences and meetings, while

the afternoon subject will be The Church and Industry and the evening subject Social Work: What is Its Message to the Church? Tuesday morning also will be devoted to group meetings, while the afternoon subject is The Broken Home and the evening subject The Challenge of the Home. The results of the earlier sessions will be brought to a focus at that of Wednesday morning. Among the principal speakers appointed are the Rev. William B. Spofford, managing editor of the *Witness* and secretary for the Church League for Industrial Democracy; Mrs. Kate Burr Johnson, of North Carolina, described as "one of the outstanding social workers of the United States"; Miss Miriam Van Waters, referee of the Juvenile Court of Los Angeles; Mr. James H. Pershing, of Denver; and various others, both clergymen and laymen.

CHURCH CONGRESS ARRANGEMENTS

ST. LOUIS—It has been arranged that the Church Congress sessions of May 5th to the 8th in St. Louis will be held in the Sheldon Memorial Building on Washington Boulevard. The headquarters of the Congress will be at the Coronado Hotel, where the speakers will be entertained.

PENNSYLVANIA CONFERENCE ON SOCIAL SERVICE

WILLIAMSPORT, PA.—The Departments of Social Service of the five dioceses within the State of Pennsylvania, through action of the Central Committee, are coöperating in establishing an annual conference on social work.

The first conference will be held in Christ Church, Williamsport, on Wednesday evening, April 15th to Saturday morning, April 18th. The professional Social Workers of the State hold their annual conference in Williamsport at this time, and it seemed wise, therefore, to secure greater benefits by meeting with this larger conference.

The purpose of the conference is to foster mutual acquaintance among members of departments, and of Church institutions, and field workers; their strengthening by prayer and fellowship; the discussion of problems, resources, and methods; the fraternizing with professional social workers; and the learning of their methods and standards. The purpose is also to give an opportunity of making the professional social worker acquainted with the Church's resources and methods, and laying foundations for developing an enlarging program for each department and for the social service sections of the major Church organizations.

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SILVER JUBILEE OF
ST. MARY'S, PITTSBURGH

PITTSBURGH, PA.—The silver jubilee of St. Mary's Church, Pittsburgh, the Rev. Walter N. Clapp, rector, was celebrated with beauty and dignity on the Feast of the Annunciation, March 25th. The festival was preceeded by a Novena, largely used by members of the parish and friends, and the day began with a choral Eucharist with a large number of communicants. In the evening there was a supper when the parishioners and visiting clergy gathered for a social celebration of the holiday. Bishop Mann, who was the guest of honor, made an address of encouragement. The Rev. G. W. Lamb, of Philadelphia, a former vicar, the Rev. Dr. Howard, of the Oakland Presbyterian Church, and Messrs. Clark and Collins, wardens of the parish, spoke.

Solemn Evensong followed, when the church was thronged with devout worshippers, many former members who had moved away being in attendance. In the absence of the rector, who was kept at home by illness, Fr. Lamb officiated, attended by the Rev. Messrs. R. Brace and L. L. Riley. The Bishop pontificated, vested in cope and mitre, with the Rev. A. C. Ockenden as chaplain, and the Rev. Drs. Budlong and Shero as deacons of honor. The Rev. Fr. Saunders was master of ceremonies, and the rector of the neighboring Greek church of St. Chrysostom was present in the chancel in canonical vestments. The preacher was the Rev. F. C. Lauderburn, of Trinity Church. After an imposing procession and Solemn *Te Deum* the Bishop gave his blessing and a most happy celebration came to an end.

An offering had been asked for current expenses, that the Easter offering might be an Easter offering in the highest sense. \$500 was the sum aimed for, but the gifts exceeded \$800.

An incident of interest was made known at supper when the Bishop announced that as a mark of the affection in which Fr. Clapp is held by the clergy and others, he would shortly send a check wherewith to replace the well-worn Ford Fr. Clapp has been using for some years.

St. Mary's Church was built in 1900, some funds having been given to Bishop Whitehead to erect a chapel for his use, a mission begun four years before in the Oakland district being taken as the nucleus for this new venture. The first service was held on the Feast of the Annunciation in that year. In establishing the work, emphasis was laid on the sacramental life, the chief service of Sunday to be the Holy Eucharist, chorally rendered as far as possible; and from the very first that service has been the main one of Sunday, always with an early celebration, and when possible a daily eucharist as well.

The Rev. Messrs. John Warnock and J. W. Sykes were successively vicars at the beginning of the work, and, in 1903, the Rev. G. W. Lamb, of Philadelphia, was invited by the Bishop to take over the congregation jointly with himself. During this time the congregation was organized under Articles of Association and brought into union with the Convention.

In 1911 the present rector, the Rev. Walter N. Clapp, began his work here as vicar, continuing the upbuilding of the parish both spiritually and materially. When Bishop Mann came to the Diocese, he gave up the traditional title of rector of St. Mary's, and the parish was incor-

porated and Fr. Clapp was elected rector. The only incident that marred the completeness of the celebration was the illness of Fr. Clapp, who was unable to attend any of the festivities, and is still confined to the house.

PROGRESS IN HAITI

PORT AU PRINCE, HAITI.—In his recent address to the Convocation of the District of Haiti, Bishop Carson enumerated some of the progress made in the mission during the past year. First he placed the opening of the theological seminary for the District on St. Michael and All Angels' Day, 1924, saying that in Haiti more than almost anywhere else it was necessary that a native ministry be built up. In a house leased for the purpose, with a faculty consisting of the Bishop, the Archdeacon, and two other clergy, four young men began a course of theological study, while a fifth is now a student at the Philadelphia Divinity School. He had received a number of other applications to enter the ministry, but had felt obliged to discourage them as not perhaps showing the necessary qualifications. The Bishop felt that it was necessary that a candidate for Holy Orders should possess a reasonable intellectual ability and also that he should be comparatively young and without domestic obligations and responsibilities such as might possibly limit his usefulness.

A Department of Social Service has also been established, with a woman, Mrs. Estelle S. Royce, in charge. Work among women and girls is to be established, and an additional grade of domestic science has been added to the college of Holy Trinity Church, Port au Prince, of which work Mrs. Royce will have supervision. A market has been found for the labor of girls and women which otherwise they could not have. There are primary schools in eleven of the missions in the District. The corner-stone for the Cathedral was laid on February 8th, as already reported in these columns.

MEN'S CLUB FOR DIOCESE
OF SPRINGFIELD

SPRINGFIELD, ILL.—The Bishop of Springfield has addressed a letter to the laymen of the Diocese inviting and urging them to accept membership in a diocesan Church Club, such as shall give the Bishop an opportunity to present the problems, needs, and opportunities before a body of strong men representing a large number of the parishes and missions, to stimulate the formation of parish or mission men's clubs to carry on their local work, to break down parochialism, and to develop lay readers and many other useful and helpful workers in the Diocese. A preliminary organization has already been effected, Mr. Dan G. Swannell, of Champaign, being president, and Mr. F. H. Spencer, of St. Paul's Church, Springfield, secretary. Permanent organization will be effected at a dinner to be given at the time of the synod at the Halliday Hotel, Springfield, on May 19th.

Y.W.C.A. CONVENTION OF 1926

NEW YORK CITY.—The 1926 biennial convention of the Y. W. C. A. will be held in Milwaukee in the spring of that year. Nearly three thousand women delegates are expected to be in attendance. While no definite dates have been announced, it is expected that the sessions will take place late in April.



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ARKANSAS CHURCH LEAGUE OF ISOLATED

LITTLE ROCK, ARK.—Upon nomination of Bishop Winchester, the Rev. Myron Lewis Morley, rector of the Church of the Good Shepherd, Forrest City, has been appointed Diocesan Secretary of the Church League of the Isolated in the Diocese of Arkansas. The Rev. Mr. Morley will search for isolated Church people in the Diocese, and a list of the names will be filed. These people will be ministered unto mainly by correspondence, but every effort will be made to provide them with the sacraments and the occasional visitations by the clergy of the Church. Persons knowing of any isolated Church persons living in the Diocese, are asked to send their names and addresses to the Rev. Mr. Morley.

PENNSYLVANIA FINANCIAL RELATIONS

PHILADELPHIA, PA.—Consideration of the financial relations between the Church in the Diocese and the National Council, was given at a meeting of the Associated Vestries of the Diocese on Monday evening in the Church House. The Rev. J. I. B. Larned of the Field Department presented the view-point of the General Church, and Bishop Garland and other officials discussed Diocesan matters. The Bishop pointed out the change in financial ability of the Diocese due to deaths and divisions of estates. An apportionment of work was advocated as more appealing to contributors than an apportionment of money.

NEWS FROM CUBA

HAVANA, CUBA.—The Ven. J. M. López-Guillén, Archdeacon of Oriente, the easternmost province of Cuba, has sent in an interesting and picturesque account of a trip which Bishop Hulse recently made in that part of his field.

After speaking of visitations to Chaparral, San Manuel, and Delicias, where the sugar mills have been on strike and have not ground a million bags of sugar this year as expected, the archdeacon writes:

"Nobody can imagine the risks of crossing Nipe Bay infuriated by a morning squall, in a motor-boat about fifteen feet long. The waves took us up to the clouds and down to the abyss for the space of nearly two hours. . . . However, we reached Preston and said, 'Never more,' on landing.

"In one of the chapels we met two hundred Cubans, Jamaicans, and some Haitians; three congregations to whom the Bishop and I have preached sometimes in three languages, English, Spanish, and French. And then we met another congregation in the Masonic lodge of about twenty-three people made up of officers of the company and their wives, to whom the Bishop gave another sermon in English.

"Next day we sailed, but not by water, for Banés, by gasoline in a sea of sugar cane that extended for seventy-four miles. . . . The Bishop had a nice audience at night in the reading room of the Banés Club.

"We had to start at half-past four in the early morn to catch our train for Guantánamo, and we enjoyed at that our intimacy of the stars and the crescent of the moon.

"Guantánamo was awaiting us with open arms and we arrived on time for the Bishop to have a Spanish confirmation on Thursday and an English confirmation on Friday night, the singing and the lights and the altar decorations making a contrast with chapels of other places. The

Bishop instituted the Rev. Mr. Townsend as rector of All Saints' Church with an impressive service.

"Santiago was keen for our arrival, for the Bishop was expected there for baptisms, confirmations, and ordinations. . . . We had the first confirmation in the new church of Santa Maria, built by the solicitude of the rector, Mr. Mancebo, on the outskirts of Santiago. Next day, Sunday morn, we had, in the same place, the ordination of Mr. Hipólito Jáuregui, a professor in the normal schools and a most devout, humble and modest Cuban consecrated to our work, and ordained to be a presbyter. . . . At night we had a special service for Americans, attended by sixty-four persons."

Bishop Hulse has given up his usual spring visit to the United States to speak on the work in Cuba, and sailed from Havana on April 4th for Vera Cruz. He will spend most of April and May making visitations in Mexico in place of Bishop Capers, who is ill.

The international character of the Church's work in Cuba was strikingly illustrated recently at Holy Trinity Cathedral, Havana, by a class of eleven English-speaking white people. Their birthplaces included six different countries, the United States, Cuba, Brazil, France, Germany, and Palestine (Nazareth). In the evening Jamaica was added to the list by a class of colored people. The same day Dean Beal baptized two Assyrian babies and began the day with the Holy Communion in Spanish.

INTER-PAROCIAL SERVICES IN SAVANNAH

SAVANNAH, GA.—Most successful have been the interparochial services held weekly during Lent by the parishes, in Savannah, and splendid congregations have attended each Wednesday night. All but two of the out-of-town speakers addressed the weekly inter-parochial meetings for the women, and two women speakers, Mrs. Kingman Robins, of Rochester, N. Y., chairman of the Executive Board of the Women's National Council, and Mrs. W. P. Cornell, of Columbia, S. C., Headquarters Secretary of the Diocese of Upper South Carolina, supplied their places. Mrs. Robins took for her subject the devotional life, and Mrs. Cornell's topic was the responsibility of the women in supporting the Church's Program, especially the members of the Woman's Auxiliary.

In connection with the women's meetings, the Bishop of the Diocese was asked to conduct a Quiet Hour for the women, and this service was held on March 31st, at St. Paul's Church, when about seventy women attended. Bishop Reese gave three meditations on the Holy Communion.

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RETREAT FOR THE CATHOLIC CLUB

NEW YORK, N. Y.—The annual Retreat for the New York Catholic Club was held on Tuesday in Passion Week at Holy Cross Church, New York. It was the largest in attendance that the Club has given. The Conductor was the Rev. Spence Burton, Superior of the Society of St. John the Evangelist. The April Meeting of the Club, to be held at the Church of St. Mary the Virgin, will be addressed by the Rev. Professor Edmunds, whose subject is 'The Priests' Convention, One Year After.'

PEACE DISCUSSED IN RHODE ISLAND

PROVIDENCE, R. I.—There have been many meetings and conferences in different parts of the diocese during Lent in the interest of Peace, which have been well attended. They have been under the general director of the Social Service Department. One of these meetings that aroused sympathy, and appreciation was held at the Beneficent Congregational Church, at which the Rev. Leyton Richards of Birmingham, England, spoke, on "How to Rid the World of War." On this occasion Bishop Perry presided and a number of prominent Roman Catholics, among others, were present.

LENT IN ST. PAUL'S, BALTIMORE

BALTIMORE, Md.—The Mid-day Lent Services at St. Paul's Church, Baltimore, have reached a larger number of worshippers than in any previous year. Among the out-of-town preachers have been President Bernard I. Bell, Dr. George Craig Stewart, Dr. Beverley D. Tucker, D.D., Dr. Robert W. Norwood, and Dr. Z. B. T. Phillips. Fr. Shirley C. Hughson will be the preacher in Holy Week until Good Friday, when the rector, Dr. Kinsolving, preaches at the Three Hours' service. The large church has generally been well filled, and some days, when every available seat and extra chair had been used, one hundred persons would be found standing. The congregation at mid-day is a cross section of the community, and the sermons both of the visitors and of the local clergy have been of a very high order. The number to be confirmed in the parish this spring will be more than ninety.

ALASKAN SPEAKS IN HUNTSVILLE, ALA.

HUNTSVILLE, ALA.—March 15th was a memorable day for the young people of the Church of the Nativity, Huntsville, Ala., when John Fredson, of Fort Yukon, Alaska, now studying at the University of the South, Sewanee, was the guest of the Young People's Service League of the parish. At the morning service he spoke to an interested congregation of both young and old, telling in a clear and forceful way of what the Church is doing in that far-off land. The Nativity young people invited all the young people's societies of the various religious bodies of the city to meet with them in the chapel at the evening hour, and the response was most gratifying indeed.

Mr. Fredson, in a very modest way, told of his personal experiences with the late Archdeacon Stuck and his party in the ascent of Mt. Denali (Mt. McKinley). His story was made the more impressive in that he illustrated it on a blackboard, and thus held the closest attention of his

young audience. So impressive was this visible demonstration of the results of the Church's work in the mission fields, that the young people have already voiced their desire to have Mr. Fredson return again next year.

Mr. Fredson's plans are to take up the study of medicine later, so that he can return to render a real service to his own people.

PREACHING MISSION IN DARBY, PA.

DARBY, PA.—A very successful Preaching Mission has been conducted at All Saints' Church, Darby, the Rev. Sydney Goodman being the missionary. Interesting themes were chosen and the services grew in number and interest. The concluding service, held on Sunday evening, March 22d, was crowded, and a marked feature was the sonorous response in the renewal of Baptismal vows. As one of the results of the Mission, the rector, the Rev. Chas. A. Ricksecker, is preparing a large class for Confirmation. The number of men in attendance was especially noteworthy.

FORT VALLEY SCHOOL BUILDING BURNED

FORT VALLEY, GA.—One of the buildings of the Fort Valley High and Industrial School for Negroes, in Georgia, was burned on Sunday, March 29th. This is one of the schools connected with the American Church Institute for Negroes. It was a three story brick building, containing an assembly room, and class rooms, and bedrooms for one-third of the boys. Nobody was injured. The boys and three of the teachers lost their personal belongings.

This School has an enrollment of 700 students, boys and girls. It is located at Fort Valley, which is in the heart of the black belt of Georgia. It is estimated that there are 400,000 negroes within a radius of seventy miles. An official of the Bureau of Education of the State of Georgia is authority for the statement that this is the best school for Negroes in the State.

ARMY OFFICERS PRESENT FLAG

BELLEVILLE, ILL.—A service of unusual interest at St. George's Church, Belleville, Ill., on Sunday, March 29th, included the presentation of a beautiful American flag by officers of Scott Field, in memory of Lieut. James T. Neely, who was killed in the service of the country, June 2, 1924, near Bement, Ill. Colonel John F. Paegelow, commandant of Scott Field, made the presentation and Chaplain Frank P. McKenzie was the special preacher.

Lieut. Neely was killed in a free balloon flight, when, with Mr. Leroy T. Mensinger, their balloon exploded near Bement. They were getting data for the Weather Bureau at Washington. Lieut. Neely, who was born in 1894, was confirmed in St. George's Church on February 24, 1924, by Bishop Fawcett. He was buried by the chaplain and the Rev. Henry F. Selcer, rector of St. George's Church. At the presentation service the church was crowded, and the presentation address and the address of acceptance were briefly and gracefully made, the latter by the rector.

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CHURCH FOR PHILADELPHIA SUBURB

PHILADELPHIA, PA.—A large lot in the suburb of Springfield, Delaware County, has been purchased on which a church building will be erected. About a year ago, through the efforts of the Rev. William C. Kilpatrick, rector of the Church of the Atonement, Morton, a mission was organized in Springfield and received the name of Mission of the Redeemer. Members of the mission were kindly permitted to use the Presbyterian church in that suburb for worship. Bishop Garland has designated the mission as the beneficiary of the "April call" on behalf of new church buildings of the Diocese, and plans have been completed for the erection of the first unit of a parish building, which will serve until the completed structure can be erected.

CONNECTICUT RECTORY DAMAGED

THOMPSONVILLE, CONN.—The rectory of St. Andrew's Church, Thompsonville, caught fire at two o'clock in the morning recently. When discovered, the fire had gained such headway that the rector and his family were forced to flee into the night scantily clad. Much damage was done by the fire, and it will be some time before the rectory can again be occupied. Fortunately the Presbyterian parsonage had been vacated that day, and this was put at the disposal of the Rev. Mr. Coykendall, the rector of the parish, and his family.

DEPUTIES AND ALTERNATES

OWING TO THE situation in Alaska that makes the meeting of the Convocation of the District a matter of rare occurrence, the Rt. Rev. P. T. Rowe, D.D., Bishop of the District has appointed as delegates to the General Convention the Very Rev. Charles E. Rice, of Juneau, and the Hon. Charles E. Bunnell, of Fairbanks, with the Rev. H. E. Bush, of Ketchikan, and Mr. D. B. Stewart, of Juneau, as alternates.

At the Convocation of San Joaquin, which met January 27th, the Very Rev. G. R. E. MacDonald and Dr. S. W. R. Langdon were elected delegates, and the Rev. F. D. Graves and Mr. Haydn Arrow-smith were elected alternates.

A GREAT MISSION

CHICAGO, ILL.—A really wonderful Mission was held at Calvary Church, West Side, Chicago, from Sunday, March 15th to the 24th, by the Rev. Fr. Joseph, O.S.F., of the St. Francis' Monastery, Merrill, Wis., assisted by Brother Marius John, of the same order. The missionaries made a wonderful impression not only on the parish, but upon the Church life of the West Side, and even upon the Diocese.

The attendances were large from the first and kept increasing to the last, when the nave of the church was filled. The Rev. Fr. Neely, in whose parish the Mission was held, had the active support of the neighboring priests and parishes of St. Barnabas and St. Luke, and the co-operation of several of the diocesan clergy and their congregations. Many of the clergy were in attendance. Some of them and the lay people came from long distances.

A CORRECTION

IT WAS STATED IN THE LIVING CHURCH for March 28th that the Rev. J. Scott Budlong, of San Antonio, Tex., had been appointed alternate deputy from the Diocese of West Texas to the General Convention in the place of the Rev. S. Arthur Huston, who had resigned in that capacity.

As a matter of fact, the Rev. Mr. Huston had been elected deputy to the General Convention, but, upon his election as Bishop of Olympia, he resigned as deputy. The Rev. Mr. Budlong had been chosen an alternate in the same election and, on Mr. Huston's resignation, Bishop Capers appointed him a deputy instead of an alternate.

SERVES PRESBYTERIAN CONGREGATION

CAMDEN, ARK.—The Presbyterian minister in Camden found it necessary to spend two months in a hospital in Memphis, Tenn. The Rev. Randolph R. Claiborne, rector of St. John's Church, offered his services to the minister during his absence.

This offer was accepted as follows: For the Wednesday night services, the rector of St. John's alternates between that church and the Presbyterian, the combined congregations attending each. And at each service, so far, the congregation has been much larger than the sum total of the congregations attending the separate churches previously. The Christian fellowship has helped.

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ticipate, and their ministers will conduct part of the service of meditation and prayer. In the absence of their minister on Sundays, the Presbyterians make up a large part of the congregation at St. John's at both morning and evening service.

NEW RECTOR FOR
BROCKPORT, N. Y.

NEW YORK, N.Y.—The Rev. Henry Purcell Veazie, M.A. (Oxon), Precentor of the Cathedral of St. John the Divine, New York, has accepted the call to become rector of St. Luke's Church, Brockport, N. Y., near Rochester, and will enter upon his duties there on May 31st.

Mr. Veazie is a graduate of the University of Oxford, England, with the degrees of B.A., and M.A., and of the General Theological Seminary, New York. He served in the war as a second lieutenant in the famous Coldstream Guards of the British Army. Mr. Veazie was formerly of Trinity Church and has been Precentor of the Cathedral since 1922, acting as master of ceremonies at all the services.

BISHOP ATWOOD'S
ANNIVERSARY

PHOENIX, ARIZ.—In connection with the annual Convocation of the Missionary District of Arizona, Bishop Atwood will celebrate his fifteenth anniversary as bishop and his twentieth year of service in Arizona. The Convocation will meet at Trinity Cathedral, Phoenix, April 19th to the 22d and will be devoted chiefly to the celebration of these events.

TRAGEDY IN A SUNDAY SCHOOL

MILWAUKEE, WIS.—A tragic incident occurred in Milwaukee last Sunday, when Robert Greusel, 12 years of age, while roller skating to Sunday school at St. Mark's Church, was struck by an automobile and died an hour later from a fractured skull and internal injuries.

Had he been able to complete the present school year in June, he would have completed a record of seven years' perfect attendance in Sunday school without a single break. This record was, at times, made by attending school at churches in other cities while travelling with his parents, in every such case obtaining a certificate of attendance and handing it in at his home school on his return. The superintendent of his school, Mr. Charles A. Granger, speaks very highly of the boy, whose regularity and good standing in his lessons were equalled by his popularity among his fellow students. He was also a boy scout.

AN ITALIAN GOSPEL

NEW YORK, N. Y.—Italian speaking people throughout the United States will welcome the announcement by the American Bible Society (Bible House, Astor Place, New York) of the publication of the Gospel of St. John in the Italian language, for one cent. The same booklet, illustrated with four colored pictures, is sold for two cents. It is the Diodati version which, although prepared over three hundred years ago, is still considered the most accurate translation of the Bible into the Italian language. The production of this much needed volume has been made possible by the kind generosity of a direct descendant of Giovanni Diodati, now living in New York, who is deeply interested in the Italian people.

SCHOOL ANNEXES GARAGES

SAN JUAN, PORTO RICO—Unostentatious and little known among our mission schools is St. John's, Santurce, a part of San Juan, Porto Rico. Here Miss E. L. Traylor, a U. T. O. worker, and a fine, trained teacher, runs an excellent day school, primary and grammar grades, for eighty pupils, aged from six to sixteen, about half of them girls and half boys, whose parents do not find it desirable to send them to the public schools. They are the children of officials, Army and Navy people, and commercial residents, by no means all Church families but appreciative of the high standards and training of the little Church school, glad to pay the tuition and have their children come to the inadequate and ill equipped buildings. The school overflowed into a double garage in the yard last year, which Miss Traylor secured and improved with big windows, and furnished with desks loaned by the Y. M. C. A. Practically all the pupils pay tuition. They have a chapel service every day and a weekday period of religious instruction every week, using the Christian Nurture Series. Last year there was a Confirmation class of thirteen from the school.

TRUE LIGHT INDUSTRIAL HOUSE

WUHU, CHINA—A new building, the Stanley Memorial, is rising at St. Lioba's Mission, Wuhu, in the District of Anking, to house the industrial work directed by Sister Constance. She now has eighty women working full time except for half an hour's study each day, and thirty-four young girls doing half a day's work and half a day's study.

This is effective in keeping them out of the mills where they would be working twelve hour shifts by day or night without the possibility of an education. Sometimes the greediness of parents leads them to abuse this privilege by forcing their children into night work (up to one o'clock) at the mill. A rigid rule had to be made that no person working elsewhere can be employed at the True Light Industrial Work. For the sake of the workers themselves, this rule has to be enforced. At one time Sister Constance found seventeen young women and girls wearing out their strength in this double employment, driven to it, of course, by parents or mothers-in-law. The evangelistic side of this work is well cared for by a trained Chinese woman.

On the business side the industrial work is more than fulfilling the intentions of its founders. The market for the little embroidered articles and dolls has been extended to England and Scotland, and more orders come in than can be cared for in the present limited quarters.

A PROBATION SYSTEM

NEW YORK, N. Y.—Cardinal Hayes has announced through his secretary for charities that a model probation system is soon to be inaugurated in connection with the Court of General Sessions, the oldest and largest criminal court in the country, in order to test thoroughly the possibilities of probation as a reformative agency for young (Roman) Catholic offenders. Equipment and procedure are to be according to the highest standards known, with mental clinic, employment bureau, trained staff, follow-up, and discipline. The undertaking will demonstrate what the probation system can accomplish when adequately equipped and carried on in a scientific manner.

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NEWS IN BRIEF

ARKANSAS—A Diocesan Young People's Service League has been established. Bishop Quin, of Texas, at the request of Bishop Winchester, spent several days in conference with the young folk, who gathered in Little Rock from all over the Diocese. The young folk were just waiting for an opportunity to release their enthusiasm and energy for the work of the Church.

COLORADO—The Diocese of Colorado has been divided into three deaneries, North, South, and West. The rural deans of these sections are the Rev. Harry Watts, rector of Trinity Church, Greeley, North; the Rev. J. A. Stansfield, of La Junta, South; and the Rev. A. McMurdo Brown, of Grand Junction, West.—A committee has been appointed to consider the advisability of inviting the General Convention of 1928 to meet in Denver.—Noontday services were held during Passion week in a Denver theater, with Bishop Johnson as the principal speaker. During Holy week similar services were held in a downtown church, St. Andrew's, with Bishop Ingley and a number of Denver clergymen as the speakers.—The Young People's societies of the various Denver parishes had a united meeting at St. Barnabas' church on Palm Sunday afternoon. The officers of the Denver organization read the service and lessons, and Dean Dagwell preached. The next Provincial meeting is to be held in Denver.

CONNECTICUT—It is announced that the Commission on Work among Young Men and Boys in the Diocese will hold a symposium for the clergy at Camp Washington, July 18th and 19th. The same Commission voted to hold the older boys' conference at the Camp from June 20th to 27th.—A service in honor of the Rev. William C. Knowles, rector of St. James' Church, Ponsett, was held under the auspices of the Middlesex Archdeaconry in Holy Trinity Church, Middletown. The service was in commemoration of the fiftieth anniversary of Mr. Knowles' ordination.—The Rev. Arthur F. Lewis, rector of St. Michael's Church, Naugatuck, is chaplain of the House of Representatives during the present session of the State Legislature.—The Rev. Charles B. Carpenter, rector of St. Mark's Church, Bridgewater, has been elected rector also of St. Paul's Church, Brookfield.

FLORIDA—Much interest has been manifested in the Preaching Mission begun on Mid-Lent Sunday in the Church of the Good Shepherd, Jacksonville, by the Rt. Rev. C. M. Beckwith, D.D., Bishop of Alabama. It is regarded that much good has resulted from the Bishop's sound presentation of the Church's teaching.—The Hon. W. W. Hampton, Chancellor of the Diocese, and senior warden of Holy Trinity Church, Gainesville, has recently been elected president of the Florida State Bar Association.

GEORGIA—St. Paul's Church, Albany, the Rev. John Moore Walker, rector, and the entire community of that city, were greatly benefitted by having the Bishop of Mississippi spend a week there in February holding a Mission. The ministers of other Communions were constant attendants at the Mission, and they expressed themselves as having received a great blessing. The rector of St. Paul's has been instrumental in having a daily noon service at the City Auditorium, making it understood that it is a community enterprise, and inviting other ministers from time to time to give addresses. The services are drawing the entire community closer together along spiritual lines.—Several study groups of the Woman's Auxiliary in the Diocese of Georgia are using the text book *China's Real Revolution* either for the year's study or for a Lenten class. Those parishes in which China is being given special emphasis are Calvary Church, Americus; the Church of the Atonement, the Church of the Good Shepherd, and St. Paul's Church, Augusta; Christ Church and St. John's Church, Savannah. The rector of the Church of the Good Shepherd, Augusta, the Rev. H. Hobart Barber, who is the vice chairman of the diocesan department of Christian Social Service, is leading the Diocese by conducting a class in his parish on Miss Boyer's book, *The Search for Peace*.

GEORGIA—A class in home nursing and care of the sick, instructed by a Red Cross nurse of the Health Center of Savannah, composed of members of the House of Prayer, a parochial mission of Christ Church, the Rev. David Cady Wright, rector, passed especially fine examinations. A definite result of the course showed when some of the members of the class helped the district nurse in a family where four members were ill with influenza at the same time, and the nurse's comment was that they did it as well as she could have done. Those who studied home nursing are now being taught practical

sewing in the making over of garments.—In the small town of Meldrim, Ga., where there are about 300 inhabitants, there are four communions, the Episcopal, Methodist, Baptist, and Christian. The women have a study class, and, after studying a text book of the Baptist Church, they are now using *My Father's Business*.

INDIANAPOLIS—The Lenten noonday services at Christ Church, Indianapolis, have attracted larger crowds than ever before. Each noon since Ash Wednesday the church has been crowded. Among the preachers were Bishop Johnson, of Colorado, Dean Long, of Quincy, the Rev. W. M. Brown, of Grand Junction, Colo., and the Rev. H. L. Bowen, of St. Peter's, Chicago. Bishop Gailor was the preacher for the week March 22d to the 27th. The Rev. Dr. Frank Nelson is the preacher during Passion Week, and Bishop Francis during Holy Week. Each year the interest and attendance grows, many of those who attend having no connection with the Church.

IOWA—The Church students attending the Palmer School of Chiropractic in Davenport, met in Trinity Cathedral parish house on Shrove Tuesday and organized a club. Students were present from Australia, New Zealand, Switzerland, Canada, and the United States. They had a corporate communion in the Cathedral on Mid-Lent Sunday.

IOWA—Under the auspices of the Brotherhood of St. Andrew of Des Moines services are being held every Thursday noon down town.—Ground was broken for the new parish house at Grace Church, Lyons (North Clinton), on March 30th. The Rev. W. E. Stockley is the rector.—The Mississippi Valley Clericus held a Quiet Day in Trinity Cathedral, Davenport, on Monday, March 30th, conducted by the Rev. M. B. Stewart of Nashotah House. The day opened with a celebration of the Holy Eucharist at 9:30, the Rev. G. H. Sharpley, chaplain of St. Katharine's School, Davenport, and president of the Clericus, was celebrant.—The annual Quiet Day for the pupils of St. Katharine's School, was held on Passion Sunday, March 29th. The Rev. Professor M. B. Stewart of

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Nashotah was the conductor. The retreat ended with Benediction at four o'clock. In the evening, in the gymnasium, the pictures of the Anglo-Catholic Congress and the Philadelphia Priests' Convention were shown.

LEXINGTON—The Rev. F. E. Cooley, rector of St. Paul's Church, Newport, has accepted temporary charge of St. Stephen's Church, Latonia, to take effect April 15th, giving this church services every Sunday afternoon.

MARYLAND—The Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, Ill., has been the noontide preacher at St. Paul's Church, Baltimore, during the past week. The congregations have been limited only by the capacity of the church. More than twelve hundred have been present daily. Lenten noontide services in St. Paul's were begun by the present rector, the Rev. Arthur B. Kinsolving, D.D., seventeen years ago, and the attendance has steadily grown from year to year.

MARQUETTE—The Bishop of the Diocese, the Rt. Rev. Robert L. Harris, D.D., is to be the special noon-day Lenten preacher at Christ Church Cathedral, St. Louis, Mo., in Holy Week, April 6th to the 9th.

NEWARK—Bishop Lines dedicated the new parish house of the Church of the Transfiguration, Woodcliff, the Rev. Emanuel A. Lemoine, rector, February 28th. This marks the completion of nine years' devotion and effort, during which time the congregation has grown from 24 to 252. It is intended to erect a church building as soon as possible.

NEWARK—The first anniversary recital on the carillon of St. Peter's Church, Morristown, was given by Mr. Frederick Locke on Palm Sunday afternoon. Beginning April 15th, the carillon will ordinarily play every Wednesday evening at half past eight o'clock.

OHIO—On the Feast of the Annunciation, two windows were blessed in St. Paul's Church, Steubenville, given by descendants of the Spencer family, to replace memorials to Jane and Sarah Spencer. The windows form a double lancet, and represent the Visit of the Wise Men. They were made by the Gorham Co., and are splendid additions to the many beautiful memorials which adorn this church.

OHIO—St. Andrew's Church, Youngstown, Ohio, concluded a week's Mission Sunday night, March 15th, which was conducted by the Very Rev. Edgar Jones, Ph.D., Dean of St. Paul's Cathedral, Cincinnati. The success of the Mission is partly ascribed to the fact that, for two months previous, groups of intercessors for this Mission have been meeting Thursday mornings and evenings to offer special prayers for God's blessing upon it.

OHIO—The Very Rev. Warren L. Rogers, Bishop Coadjutor-elect of the Diocese of Ohio, was one of the special preachers at the Lenten meetings, conducted by the Federated Churches in Cleveland. The Dean made a profound impression by his clear-cut, thought provoking, and spiritually helpful addresses on five days at noon. His strong and gracious personality captured all hearts.

QUINCY—The Bishop of Quincy was in Nashville, Tenn., for a noon-day and other sermons from March 15th to the 20th, and at St. Mary's, Asheville, N. C., for Mid-Lent.—The Rev. Wm. P. James, rector of Grace Church, Galesburg, has been appointed by the Bishop to be in charge of the Diocesan observance of the anniversary of the Council of Nicea.—The Rev. A. Quincy Davis is in temporary charge of St. Andrew's and St. Stephen's churches, Peoria.—After a protracted illness, Dean Long of the Cathedral at Quincy, has been restored to health. He was special noon-day preacher in Indianapolis early in Lent.

RHODE ISLAND—The Lenten noon-day services at Grace Church, Providence, this year have been more largely attended than ever before. Late comers have sometimes been obliged to stand. The broadcasting of them has been a great boom to shut-ins and to others unable to attend.—St. Andrew's Church, Harris, has been greatly improved by being redecorated within, and having a new roof and other renovations.—Bishop Perry will have a one-hour service from two to three on Good Friday for the children of the Diocese at St. John's Church, Providence.—At the annual meeting of the Churchmen's Club at Turks Head on the evening of April 21st, the speaker is to be Prof. Harold Whitehead, of Boston University. Today's Job is his subject.—Miss Alice Wright, of St. Mark's School, Nenana, Alaska, was in Providence the last week in March and aroused considerable interest in the work that is being done there.—The Presentation of the Sunday School Lenten Offerings will be at Grace Church, Providence, on Saturday afternoon, May 2d at 2:30. The Rev. J. W. Suter, Jr.,

educational secretary of the Diocese of Massachusetts, will make the address.

SOUTHERN OHIO—A feature of the ordination of the Rev. John F. Sant to the priesthood, which took place in St. Peter's Church, Delaware, March 31st, was the presence of eighteen clergymen of the Church, most of the pastors of churches in Delaware, and a number of students from Bexley Hall. At a banquet after the ordination, the Rev. Dr. Hoffman, President of Ohio Wesleyan University, made an address of felicitation, and a purse was presented to Mr. Sant from the vestry.

UPPER SOUTH CAROLINA—Sunday, March 22d, an impressive and solemn memorial service was held in St. Andrew's Church, Greenville, at which three beautiful stained glass windows were unveiled. One window, representing the Apostles SS. Peter and John, is in memory of Edward Percival Long, a vestryman and superintendent of the Sunday school, and the other large window representing two Shepherds, is in memory of Valeria B. Salas, a generous contributor to the parish. A circular window, representing a Dove, is inscribed "All Saints," in memory of many members of the parish. On the 26th of April, Bishop Finlay will lay the corner-stone of the parish house of St. Andrew's Church, which will be a memorial to Mr. E. Percy Long.—The branches of the Woman's Auxiliary are preparing for their District meetings, which are held in the spring and fall of each year. At these meetings the semi-annual United Thank Offerings of the Branches of the District will be presented at the corporate communion service.

WESTERN NEBRASKA—A very successful Preaching Mission was held at Seneca from the 15th to the 25th of March. The Archdeacon of the District was the missionary and took as his subject each evening, The Epistle to the Hebrews. He was assisted by Mr. Mason Frazell, lay reader in charge of the work at Seneca. The services, which were well attended, were held in the Congregational Church.—Combined meetings of the parochial guilds of St. Stephen's Parish, Grand Island, have been held during Lent. The rector, the Rev. J. N. Mackenzie, was in charge of each meeting, and spoke on The Program of the Church and My Father's Business.—A contest has been held between Gering, Scottsbluff, North Platte, and Kearney to increase the attendance at the Church schools. Nearly all of the places in the contest report an increased male attendance of 100 per cent. The rector at Gering says, "It looks as though our little chapel will soon have to be enlarged."

Is BROADWAY getting religion or what? Cathedral influence, perhaps, or the Church Actors' Guild. The other night at the box office window of one of New York's giddiest musical shows a gay-looking young man buying tickets was heard to say, "But she wants them before Lent." And the painted lady selling tickets said, "Well, Lent doesn't begin until the 25th." And a theatrical young man in the depths of the box office called out, "Yes, that's right. The 25th is Ash Wednesday!"

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MAGAZINES

DR. BARRY writes on Church History in the February number of the *American Church Monthly*, advising the student to supplement his reading with a knowledge of general Church history and to realize, among other things, that controversies figure more largely in books than they did in the actual life of the Church. "Both Arians and Catholics," he says, "were in agreement in practice on the Christian life." Dr. Foakes Jackson writes on St. Jerome. Father Spence Burton gives a useful outline of The Value of Lent. A half tone portrait of Father Burton is enclosed in the number as a supplement. The March number of the same magazine has as a supplement a portrait of Father Huntington who contributes a sermon entitled Fruits of the Tree of Life. Dr. Foakes Jackson continues his studies in Church History by an article on Chrysostom. Father Turney, S.S.J.E., protests against what he considers a one-sided account of the Canadian Church in the November number. He defends the Evangelicals in the Church as men of genuine piety and writes "many of us believe that the living faith of these Evangelicals is an asset to the Church." A missionary priest makes an earnest plea for the "inner spirit of Catholicism." "What about sanctity?" he says. "Consider the appalling lack of priests and of vocations to the priesthood, the scarcity of missionaries, the fact that all our ministers, clerical and lay, are being more and more recruited from the ranks of the half-educated." Professor Fleming James of the Berkeley Divinity School writes a scholarly article on The Attitude of the

Hebrew Prophets Toward War, in which he sums up their teaching as follows: that only God can give peace and safety: that God is in control of the world: that He gives it only to those who follow out His laws: that these laws are laws of peace, mutual kindness, love, trust: that any attempt to get peace by taking some other way such as military power, while one leaves undone the great requirements from on high, is foredoomed to failure. "There is no peace, saith my God, to the wicked." He thinks this prophetic teaching forms the background of what our Lord said in the Sermon on the Mount.

A CHINESE SCENARIO

THE DRAMA OF LIFE and death suddenly appeared in a tense little one act play in Anking, not long ago. A prologue for it was the coming of messengers from the police yamen to Miss Woods of St. Agnes' School, to say that among the bandits taken by the police was a boy named Fang who declared he was not a bandit but had been captured by them, and that his sister at St. Agnes' School could identify him. This was in the evening. The girl was questioned, and word was sent back that she should be brought to the prison in the morning to see the boy.

Late that night another message came from the yamen, saying that if they wanted to get the boy out it must be done that night for the execution of the prisoners was set for the next day at dawn.

Miss Woods and the girl, with Mr. Lee, followed their soldier guard across the city. They were taken before the magistrate, who sent for the boy. He was

seventeen or eighteen, his face impassive even when he saw the little girl. Only his arms, held out stiffly instead of hanging at his sides, betrayed the fact that he had been through a painful inquisition. "His sister," writes Miss Woods, "made no demonstration of feeling, though I could see her lips twitch. 'Is this your brother? Do you recognize him?' 'Recognize,' she answered. After a little further questioning the magistrate said we might take the boy with us, and send a duly signed and sealed receipt next day for his person. The Fang boy knelt to thank the chief, who quickly raised him up, saying, 'No, you must not thank me like that. Since you were unjustly imprisoned it was only my duty to release you and I deserve no thanks for doing my duty.' So our little party went home, our numbers increased by one. Although the night was warm, our blood chilled to think of the firing squad that would be detailed for duty next morning outside the north gate. But the boy would not be there."

BOOKS ON CHRISTIAN UNITY

PROVIDENCE, R. I.—A free lending library of books on Christian unity is maintained by the Church's Commission of the World Conference on Faith and Order. A list of the books includes about forty authors, among them Bishop Gore, the late Newman Smyth, Canon Quick, Bishop Soderblöm, Armitage Robinson, Presbyterians, Methodists, a Roman Catholic; also Lambeth Reports and the twelve COPEC Reports. Send for the list and borrow books, from the World Commission, 12 South Water St., Providence, R. I.



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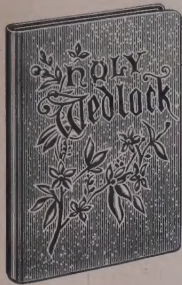
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